# Christian PRAIERS, and consolations gathered out of sundrie places of the holie Scripture, & learned writings of the ancient Fathers.

Translated out of French into English by GEORGE Chapelin, gent.

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1601.

| Anno Domini. | Golden number | Epact. | Sundaye Letter. | Easter day. |
|---|---|---|---|---|
| 1601 | vi | vi | D | xii. April. |
| 1602 | vii | xvii | C | iiii. April. |
| 1603 | viii | xxviii | B | xxiiii. April. |
| 1604 | ix | ix | AG | viii. April. |
| 1605 | x | xx | F | xxxi. March |
| 1606 | xi | i | E | xx. April. |
| 1607 | xii | xii | D | v. April. |
| 1608 | xiii | xxiii | CB | xxvii. March |
| 1609 | xiiii | iiii | A | xvi. April. |
| 1610 | xv | xv | G | viii. April. |
| 1611 | xvi | xxvi | F | xxiiii. March |
| 1612 | xvii | vi i | ED | xii. April. |

## *A Rule to find the moueable feas of the whole yeere.*

Look in the table for the findi of Easter, hauing found what d Easter falleth on, Shroue sunday the 7. sunday before the next we nesday, after that is ashwednesda and the 7. sunday after Easter

hitsunday: and the next sunday
er whitsunday is Trinity sunday
d the fift suuday after Easter, is
gation sunday: and foure daies
er Rogation sunday, is Ascensi-
day.

*Of the Golden number.*

The Golden number is so called,
cause it was written in the Ka-
der with letters of gold, right at
t day whereon the Moon chan-
d: and it is the space of 19. yeares
he which the Moone returneth
he self same day of the yeere of
Sun: and therefore it is also cal-
the Cycle of the Moone, in the
ich the Solstices & Equinoctials
rerurne to all one point in the
diaque.

To find it euery yeere, you must
ne yeere to the yeere of Christ
Christ was borne one yeere of
19. alreadie past) then diuide
whole by 19, and that which

reſteth, is the Golden number that yeare: if there be no ſurpaſſage, it is then 19.

*The Epact.*

*Epactæ hemeræ* in Greeke, do ſignifie in Engliſh, dayes ſet tweene, and therefore the 11. dayes and 3. houres that are added in yeere of the Moone, are called *epactæ*, and are added to make yeere of the Moone, which is 354. dayes, iuſt with the yeere the Sunne, which hath 365. dayes and a quarter.

To find out the Epact of e yeare, do thus. To the Epact of yere that laſt went before that for which you would find the pact, adde 11. and the ſumme theſe two make the Epact. If it mount 30. then take 30. out, that which reſteth aboue 30. is Epact you deſire.

*The vſe of the Epact.*

To know how old the Moone is any time for euer by the Epact, thus: Adde vnto the dayes of r moneth, wherein you would ow this, the Epact, and as manie es moe as are monethes from rch to that monneth, including h monneths, out of the which ſtract 30. as often as you may, age remaineth: if nothing re- ue, the Moone changeth that .

Note that the Golden number Dominicall letter doth change y yeare the firſt day of Ianua- and the Epact the firſt day of rch for euer: Note alſo that the e of our Lord beginneth the day of March, the ſame daye poſed to be the firſt day vpon h the world was created, and day whē Chriſt was conceiued e wombe of the virgin Marie.

# IANVARIE hath XXXI. dayes.

Prime. { *Downe with your Timberwood, and let it not ſtand,*
*Remembring for Barly to fallow your land,*
*From hedges and trees bruſh all needles ſprigs,*
*And now go a birding with nets and limetwigs.* }

| | | | | | | |
|---|---|---|---|---|---|---|
| 19 | i | A | Kalend. | | Circumciſion | The firſt of this Moneth Chriſt was circumciſed. Luke 2.21. The tops of the mountains appeared vnto Noah. Gen. 8.5. The Iſraelites put away their wiues. Ezra. 10.16. |
| 8 | ii | b | iiii | No. | | |
| 16 | iii | c | iii | No. | | |
| | iiii | d | Prid. | No. | | |
| 5 | v | e | Nonas. | | | |
| | vi | f | viii | Id. | Epiphanie. | |
| 13 | vii | g | vii | Id. | | |
| 2 | viii | A | vi | Id. | Lucian. | The ſift of this Moneth worde was brought vnto Ezechiel the Prophet that the Cittie Ieruſalem was ſmitten. Eze. 33.21. |
| | ix | b | v | Id. | | |
| 10 | x | c | iiii | Id | | |
| | | d | iii | Id. | | |
| 1 | xviii | d | xv | Kl. | Priſca. | |

| | | | | | | |
|---|---|---|---|---|---|---|
| 1 | xviii | d | xv | Kl. | Prisca. | |
| | xix | e | xiiii | Kl. | | The 14. day of this moneth was called of the Iewes Mardocheus day. 2.Mac. 15.17. Also Purim.as may appeare.Ester.9.vers.21.26. |
| 9 | xx | f | xiii | Kl. | Fabrian. | |
| | xxi | g | xii | Kl. | Agnes. | |
| 17 | xxii | A | xi | Kl. | Vincent. | |
| 6 | xxiii | b | x | Kl. | | |
| | xxiiii | c | ix | Kl. | | Paul called, and conuerted the 25. of this moneth.Acts 9.3. |
| 14 | xxv | d | viii | Kl. | Con.of Paul. | |
| 3 | xxvi | e | vii | Kl. | | |
| | xxvii | f | vi | Kl. | | |
| 11 | xxviii | g | v | Kl. | | |
| | xxix | A | iiii | Kl. | | |
| 19 | xxx | b | iii | Kl. | | |
| | xxxi | c | Prid. | Kl. | | |

| | | |
|---|---|---|
| *The daye is viij.houres.* | *If sore sickuesse gricue thee, Let phisicke relieue thee.* | *The night is xvi.houres.* |

# FEBRVARY hath XXVIII. dayes.

*Superfluous braunches from trees prune away,*
*And suffer not mosse vpon them to stay:*
*Plash and twist hedges, riffe vp your lee land,*
*Lay Quicksets, plant Roses, the spring is at hand.*

*Prime.*

| | | | | | | |
|---|---|---|---|---|---|---|
| 8 | i | d | Kalend. | | Fast. | The first of this moneth Moses repeated the law vnto the children of Israel. Deut. 1. 3. |
| | ii | e | iiii | No. | Puri. of Mary | |
| 16 | iii | f | iii | No. | Blasij. | |
| 5 | iiii | g | Prid. | No. | | |
| | v | A | Nonas. | | Agathe. | The second of this moneth our Sauiour was presented to the Lord, and Mary purified. Luke 2. 22. |
| | vi | b | viii | Id | | |
| | vii | c | vii | Id | | |
| | viii | d | vi | Id. | | |
| 10 | ix | e | v | Id. | | The ninth of this moneth Noah 40 daies after he had seen the tops of the mountaines, sent out of the Ark a Ra- |
| | x | f | iiii | Id. | | |
| 8 | xi | g | iii | Id. | Sol in Piscis. | |
| | | | | | | |
| 12 | xvii | f | xiii | kl | | spect mainly together, for that the |

| | | | | | | |
|---|---|---|---|---|---|---|
| 12 | xvii | f | xiii | kl | | spent merily together, for that the |
| 1 | xviii | g | xii | kl. | | spring of the yeere doth enter then as |
| | xix | A | xi | kl | | they thinke. |
| 5 | xx | b | x | kl | | |
| | xxi | c | ix | kl. | | The 16. of this moneth, Noah the |
| 17 | xxii | d | viii | kl. | | second time sent out a Doue, which |
| 6 | xxiii | e | vii | kl. | | returned with an oliue braunch in her |
| | xxiiii | f | vi | kl. | Fast. | bill. Gen 8.10. |
| 14 | xxv | g | v | kl. | S. Mathias. | |
| 3 | xxvi | A | iiii | kl. | | |
| | xxvii | b | iii | kl. | | |
| 11 | xxviii | c | Prid. | kl. | | |

| | | |
|---|---|---|
| *The daye is ten houres.* | *To warmenesse betake thee, Least cold agues shake thee.* | *The night is xiiij. houres* |

*Thirtie dayes hath September: April, June, and November, Februarie hath xxviij alone: And all the rest thirtie and one.*

# MARCH hath XXXI. dayes.

Prime

*Your Barly land labour with plow and plowshare,*
*The rootes of your fruite trees to couer haue care:*
*Plie planting & graffing, sow Beans, Otes & Peason,*
*Set sitruls and sage, for now is the season.*

| | | | | | | |
|---|---|---|---|---|---|---|
| 19 | i | d | Kalend. | | Dauid. | The Temple of Ierusalem was finished the third day of this moneth. Ezra. 6.15. in the first of Esdras 7. 5. it is saide to bee the 23. of this Moneth. |
| 8 | ii | e | vi | No. | Cedde. | |
| | iii | f | v | No. | | |
| 16 | iiii | g | iiii | No. | | |
| 5 | v | A | iii | No. | | |
| 13 | vi | b | Prid. | No. | | |
| 2 | vii | c | Nonæ. | | Perpetue. | The tenth of this Moneth Christ was aduertised that Lazarus was sick. Iohn 11.3. |
| | viii | d | viii | No. | | |
| 10 | ix | e | vii | Id. | | |
| | x | f | vi | Id. | | |
| 18 | xi | g | v | Id. | | |
| 7 | xii | A | iiii | Id. | Gregorie. | A feast was celebrated among the Iewes, for the ouerthrow of Nicanor, the [illegible] |

| | | | | | | |
|---|---|---|---|---|---|---|
| 7 | xii | A | iiii | Id. | Gregorie. | Iewes, for the ouerthrow of Nicanor, the [illegible] of this moneth, as Mach- |
| | xvi | e | xvii | Kl. | Aprilis. | commanded to be put to death. Ester |
| 12 | xvii | f | xvi | Kl. | | 3.13. vpon the same day the Iewes had |
| 1 | xviii | g | xv | Kl | Edward. | a priuiledge giuen them to slay al their |
| | xix | A | xiiii | Kl. | | enemies, Ester 8.12. This day also the |
| 9 | xx | b | xiii | Kl. | | Iewes solemnized for their ioyfull |
| | xxi | c | xii | Kl. | Benedict. | deliuerance. |
| 17 | xxii | d | xi | Kl. | | |
| 6 | xxiii | e | x | Kl. | | The 15. also is another day of Pu- |
| | xxiiii | f | ix | Kl. | Fast. | rim. Ester 9.21. |
| 14 | xxv | g | viii | Kl. | Annun. of Ma | |
| 3 | xxvi | A | vii | Kl. | | The 16. of this Moneth Lazarus |
| | xxvii | b | vi | Kl. | | was raised from the dead. Iohn 11. |
| 11 | xxviii | c | v | Kl. | | 43. |
| | xxix | d | iiii | Kl | | |
| 10 | xxx | e | iii | Kl. | | |
| | xxxi | f | Prid. | Kl. | | |

| | | |
|---|---|---|
| *The daye is xii. houres.* | *Eate good meates, and purge thee, Let blood if nede vrge thee.* | *The night is xii. houres.* |

# APRIL hath XXX. dayes.

*Sow Barly this season in land that is strong,*
*Your garden hearbs setting delay not too long:*
*To sow Hempe and Flaxe, and other good seede,*
*As Cucumers and Mellons the moneth you have need.*

Prime.

| | | | | | | |
|---|---|---|---|---|---|---|
| 8 | i | g | Kalend. | | | |
| 16 | ii | A | iiri | No. | | |
| 5 | iii | b | iii | No. | Richard. | |
| | iiii | c | Prid. | No. | Ambrose. | |
| 13 | v | d | Nonas. | | | |
| 2 | vi | e | viii | Id. | | |
| | vii | f | vii | Id. | | |
| 10 | viii | g | vi | Id. | | |
| | ix | A | v | Id. | | |
| 18 | x | b | iiii | Id | | |
| 7 | xi | c | iii | Id. | Sol in Tauro | |
| | xii | d | Prid. | Id. | | |
| 15 | xiii | e | Idus. | | | |

The first of this moneth Noah vncouered the Arke, and saw earth. Gen. 8.13. Moses reared the tabernacle, Ex. 40.2. 17. The temple began to be sanctified, 2. Chron. 29.17.

The tenth of this moneth the children of Israel passed through the riuer of Iordan on dry foote, Iosua 4.19. The Paschall Lamb was chosen, Exod. 12.2.

The thirteenth of this Moneth the edict of king Assuerus came out for

| | | | | | | |
|---|---|---|---|---|---|---|
| 1 | xvii | b | xv | | kl. | |

was kept, Ex. 16. & Leu. 23. 5. 16. 5. 10.

| | | | | | | |
|---|---|---|---|---|---|---|
| [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | | was kept, Ex.16.6 Leu.23. 5. 16.5.10. |
| 1 | xvii | b | xv | kl. | | |
| | xviii | c | xiiii | kl. | | The 15. of this month the Israelites |
| 9 | xix | d | xiii | kl. | Alphege. | departed out of Egypt Nomb.33. 3. |
| | xx | e | xii | kl. | | |
| 17 | xxi | f | xi | kl. | | The 16. of this moneth, Hezekiah |
| 6 | xxii | g | x | kl. | | made an end of sanctifying and pur- |
| | xxiii | A | ix | kl. | S. George. | ging the temple, 2.Chro 29.17. |
| 14 | xxiiii | b | viii | kl. | | |
| 3 | xxv | c | vii | kl. | Marke Euang | The 24. Daniel saw his vision, Dan. |
| | xxvi | d | vi | kl. | | 10.4. |
| 11 | xxvii | e | v | kl. | | |
| | xxviii | f | iiii | kl. | | |
| 19 | xxix | g | iii | kl. | | |
| 8 | xxx | A | Prid. | kl. | | |

| | | |
|---|---|---|
| *The daye is xij. houres.* | *To wholesome bathes vse thee, Sweet herbs there to chuse thee.* | *The night is xij. houres.* |

# MAY hath XXXI. dayes.

*Sow Parsly and Onions, Coriander and Leekes,*
*Smallage and Basill, these foure pleasant weekes:*
*Stirre vp your land for Wheate and for Rie,*
*And haue to your castell a circumspect eie.*

*Prime.*

| | | | | | | |
|---|---|---|---|---|---|---|
| 16 | i | b | Kalend. | | Phil.& Iacob. | The first of this moneth Moses was commaunded to number the children of Israel. Numb.1.1.&c. |
| 5 | ii | c | vi | No. | | |
| | iii | d | v | No. | Inuention of | |
| 13 | iiii | e | iiii | No. | the Crosse. | |
| 2 | v | f | iii | No. | | The fist of this Moneth Christ is thoght to haue ascended vp into heauen. Mar.16.19. Luke 24.51. Act.1.9. |
| | vi | g | Prid. | No. | Ioh. Euang. | |
| 10 | vii | A | Nonas. | | | |
| | viii | b | viii | Id. | | |
| 18 | ix | c | vii | Id. | | They which could not keepe the Passeouer at the day appointed by the Lorde, were willed to celebrate the |
| 7 | x | d | vi | Id. | | |
| | xi | e | v | Id. | | |
| 15 | xii | f | iiii | Id. | Sol in Gem. | same the 14. of this moneth. |
| 2 | xviii | e | xv | Kl. | | King Hezekiah.2.Chron.30.15. |

| | | | | | | |
|---|---|---|---|---|---|---|
| | | | | | | King Hezekiah.2.Chron.30.15. |
| 9 | xviii | e | xv | Kl. | | |
| | xix | f | xiiii | Kl. | Dunſtane. | The 16. day Manna rayned from heauen.Exod.16.14. |
| 17 | xx | g | xiii | Kl. | | |
| 6 | xxi | A | xii | Kl. | | |
| | xxii | b | xi | Kl. | | The 17. day Noah entred the Arke and the floud began.Gen.7.11.13. |
| 14 | xxiii | c | x | Kl. | | |
| | xxiiii | d | ix | Kl. | | |
| 3 | xxv | e | viii | Kl. | | The 22. fire from heauen conſumed ſuch as murmured againſt the Lord.Num.11.1. |
| | xxvi | f | vii | Kl. | Auguſtine. | |
| 11 | xxvii | g | vi | Kl. | | |
| 19 | xxviii | A | v | Kl. | | |
| 8 | xxix | b | iiii | Kl. | | |
| | xxx | c | iii | Kl. | | |
| 16 | xxxi | d | Prid. | Kl. | | |

*The day is xv houres.* | *To thinne diet trayne thee, And from ſlouth refrain thee.* | *The night is ix. houres.*

# IVNE hath XXX. dayes.

Your doing carrie out to comfort your field,
And bring home such fewell as your woods yeeld:
Mow downe your medowes which do lie low,
Prime. And tender hearb seeds this moneth you must sow.

| | | | | | | |
|---|---|---|---|---|---|---|
| 5 | i | e | Kalend. | | | The first comming of the children of Israell vnto mount Sinai was the first of this moneth where they abode 11. moneths and 20. dayes, in which time all those things were done, recorded in Exod. chap. 19. 1. &c. |
| | ii | f | iiii | No. | | |
| 13 | iii | g | iii | No. | Nichomede | |
| 2 | iiii | A | Prid. | No. | | |
| | v | b | Nonas. | | Boniface. | |
| 10 | vi | c | viii | Id | | |
| | vii | d | vii | Id. | | |
| 18 | viii | e | vi | Id. | | |
| 7 | ix | f | v | Id. | | |
| | x | g | iiii | Id | | |
| 15 | xi | A | iii | Id. | Barnab. Apo. | The sixt of this moneth Alexander the mighty Monarch of the |

Herostratus the [illegible]

| | | | | | | |
|---|---|---|---|---|---|---|
| 15 | xi | A | iii | Id. | Eol in Cauc. | der the mighty Monarch of the |
| | xvii | b | Prid. | Id. | | |
| | xviii | A | xiiii | Kl. | | Herostratus: The Iewes likewise kept |
| 17 | xix | b | xiii | Kl. | | their feast of Pentecost on this day. |
| 6 | xx | c | xii | Kl. | Edward. | |
| | xxi | d | xi | Kl. | | The 23. of this month the first edict |
| 14 | xxii | e | x | Kl. | | came out for the safety of Gods peo- |
| 3 | xxiii | f | ix | Kl. | Fast. | ple, the Iewes against Haman, and the |
| | xxiiii | g | viii | Kl. | Iohn Baptist. | rest of their enemies. Ester. 8. 9. |
| 11 | xxv | A | vii | Kl. | | |
| | xxvi | b | vi | Kl. | | |
| 19 | xxvii | c | v | Kl. | | |
| | xxviii | d | iiii | Kl | Fast. | |
| 8 | xxix | e | iii | Kl. | S. Peter Apo. | |
| 16 | xxx | f | Prid. | Kl. | | |

| | | |
|---|---|---|
| *The daye is xvi. houres.* | *Take drinke to content thee, If thirst do torment thee.* | *The night is viii. houres.* |

# IVLY hath XXXI. dayes.

*Cut downe your hie medowes whiles weather is faire,*
*The knots of your fruite trees lay naked and bare:*
*Thrust sickle in some part of your hard corne,*
*But first let the moneth be well nigh out worne.*

| Prime. | | | | | |
|---|---|---|---|---|---|
| 5 | i | g | Kalend. | | Visi. of Mary. |
| 13 | ii | A | vi | No. | |
| 2 | iii | b | v | No. | Martin. |
| | iiii | c | iiii | No. | |
| 10 | v | d | iii | No. | |
| | vi | e | Prid. | No. | Dog dayes |
| 18 | vii | f | Nonas. | | |
| 7 | viii | g | viii | Id. | |
| | ix | A | vii | Id. | |
| 15 | x | b | vi | Id. | |
| | xi | c | v | Id. | |
| [illegible] | [illegible] | [illegible] | iiii | Id. | Solin. Leo. |
| [illegible] | [illegible] | [illegible] | [illegible] | [illegible] | [illegible] |

The 5. of this Moneth Ezekiel saw his visions. Eze. 1. 12.

The 6. of this Moneth the Capitoll of Rome counted one of the seuen wonders of the world, was burned, and the mirrour of Christian Princes, king Edward the sixt died the sixt of this Moneth. Anno. 1553.

The 9. of this moneth, Ierusalem

| | | | | | | |
|---|---|---|---|---|---|---|
| | xi | c | v | id. | | |
| | xii | d | vi | id. | | |
| | xiii | e | vii | id. | | |
| | xiiii | f | viii | id. | | |
| | xv | g | ix | id. | | |
| | xvi | A | x | id. | | |
| 9 | xvii | b | xi | id. | August. | |
| | xviii | c | xii | id. | | The 12. of this Moneth Iulius Cæsar the first Romane Emperour was borne: Of him is this moneth called Iulie. |
| 17 | xviiii | d | xiii | id. | | |
| 6 | xix | e | xiiii | id. | | |
| | xx | f | xv | id. | | |
| | xxi | g | xvi | id. | Margaree. | |
| 14 | xxii | A | xvii | id. | | |
| 3 | xxiii | b | xviii | id. | Magdalen. | |
| | xxiiii | c | xix | id. | | The 18. of this moneth the Aegyptians began their yeere. Plin. cap. 47. |
| 11 | xxv | d | xx | id. | Fast. | |
| | xxvi | e | xxi | id. | Iames Apost. | |
| 19 | xxvii | f | xxii | id. | Anne. | |
| 8 | xxviii | g | xxiii | id. | | |
| | xxix | A | xxiiii | id. | | |
| 16 | xxx | b | xxv | id. | | |
| 5 | xxxi | c | xxvi | id. | | |

| | | |
|---|---|---|
| *The daye is xvi. houres.* | *Walke warily I will thee, For ill smells may kill thee.* | *The night is viij. houres.* |

# AVGVST hath XXXI. dayes.

Reape downe your Rie, and shocke vp your Wheate,
Your Sommer fruites gather the sweeter to eate:
And down with such Oates as God shall you send,
Prouided this moneth draw toward an end.

Prime.

| | | | | | |
|---|---|---|---|---|---|
| 13 | i | c | Kalend. | | Lammas. |
| 2 | ii | d | iiii | No. | |
| | iii | e | iii | No. | |
| 10 | iiii | f | Prid. | No. | |
| | v | g | Nonas. | | |
| 18 | vi | A | viii | Id. | Transfigura. |
| 7 | vii | b | vii | Id. | Name of Ie. |
| | viii | c | vi | Id. | |
| 15 | ix | d | v | Id. | |
| 4 | x | e | iiii | Id. | Laurence. |
| | xi | f | iii | Id. | |
| | | | | | Eal in Virgo |

The first of this moneth, Aaron forty yeres after the children of Israel were come out of Egypt, died on mount Hor. Numb. 33. 38. Also on this day Ezra with his company came out of Babel vnto Ierusalem, Ezra. 7. 9.

The seuenth of this Moneth Nebuchadnezzar burnt the house of the Lord, and all Ierusalem. 2. Kings 25. verse 8. 9.

| | | | | | | |
|---|---|---|---|---|---|---|
| 4 | x | e | iii | Id. | | verse 8.9. |
| | xi | f | | | | |

| | | | | | | |
|---|---|---|---|---|---|---|
| 17 | xvii | e | xvi | Kl. | | by the Babylonians. Ie. 52.10. Iosephus (lib.6.cap.26) said it was burned afterward by the Romanes the same day: therfore do the Iewes on this day obserue a most streight fast, and go barefoote, and sitting on the ground, reade twice ouer the lamentation of Ieremy. |
| 6 | xviii | f | xv | Kl. | | |
| | xix | g | xiiii | Kl. | | |
| 14 | xx | A | xiii | Kl. | | |
| 3 | xxi | b | xii | Kl. | | |
| | xxii | c | xi | Kl. | | |
| 11 | xxiii | d | x | Kl. | Fast | |
| | xxiiii | e | ix | Kl. | Bartho. Ap. | |
| 19 | xxv | f | viii | Kl. | | |
| 8 | xxvi | g | vii | Kl. | | |
| | xxvii | A | vi | Kl. | | |
| 16 | xxviii | b | v | Kl. | Augustine. | |
| 5 | xxix | c | iiii | Kl. | Beheading of | |
| 13 | xxx | d | iii | Kl. | Iohn. | |
| | xxxi | e | Prid. | Kl. | | |

| | | |
|---|---|---|
| The day is xiiii houres. | Burning heate may annoy thee, Quaking cold may destroy thee. | The night is x. houres. |

# SEPTEMBR hath XXX. dayes.

Prime. { Now reape vp your Barlie, least that it be lost, / Your Beanes and your Peason, to quit care and cost / Remembring alwaies the age of the Moone, / So shall you doe nothing too late, or too soone. }

| | | | | | | |
|---|---|---|---|---|---|---|
| 2 | i | f | Kalend. | | Giles. | The first of this Moneth Haggei the Prophet began to prophesie. Hag. 1. 1. |
| | ii | g | iiii | No. | | |
| 10 | iii | A | iii | No. | | |
| | iiii | b | Prid. | No. | | |
| 18 | v | c | Nonas. | | Dogge dayes | |
| 7 | vi | d | viii | Id. | end. | The 6. of this Moneth Ezechiel saw another vision. Ezech. 8. 1. |
| | vii | e | vii | Id. | Nati. of Eliz. | |
| 15 | viii | f | vi | Id. | Nati. of Mary | |
| 4 | ix | g | v | Id. | | The seuenth of this Moneth our most noble Queene Elizabeth was borne at Greenewich, Anno. 1532. |
| | x | A | iiii | Id. | | |
| 17 | xi | b | iii | Id. | | |
| | xii | c | Prid. | Id. | Sol in Libra. | |
| 6 | xvii | A | xv | kl. | Lambert. | |

| | | | | | | |
|---|---|---|---|---|---|---|
| 6 | xvii | A | xv | kl. | Lambert. | sword destroyed by Titus the Emperour, Ioseph. lib. 7. Cap. 26. |
| | xviii | b | xiiii | kl. | | |
| 13 | xix | c | xiii | kl. | | |
| 3 | xx | d | xii | kl. | Fast. | The 25 of this moneth, Nehemiah finished the walls of Ierusalem. Nehem. 6. 15. |
| | xxi | e | xi | kl. | S. Matthew. | |
| 11 | xxii | f | x | kl. | | |
| | xxiii | g | ix | kl. | | |
| 19 | xxiiii | A | viii | kl. | | |
| 8 | xxv | b | vii | kl. | | |
| | xxvi | c | vi | kl. | Ciprian. | |
| 16 | xxvii | d | v | kl. | | |
| 5 | xxviii | e | iiii | kl. | | |
| 13 | xxix | f | iii | kl. | S. Michael. | |
| 2 | xxx | g | Prid. | kl. | Hierome. | |

| | | |
|---|---|---|
| *The daye is xij houres.* | *With raw fruite to glut thee, In perill may put thee.* | *The night is xij houres.* |

# OCTOBER hath XXXI daves.

*To sow Wheate and Rie a while take the paine,*
*In this moneths beginning for feare of the raine:*
*Scowre ditches and ponds, set apples and plommes,*
*Peares, Walnuts, and Filberds, for time goes & comes.*

Prime.

| | | | | | | |
|---|---|---|---|---|---|---|
| | i | A | Kalend. | | Remige. | The first of this moneth the Iewes celebrated the feast of trumpers, Leu. 23. 24. The latter Iewes call this day the beginning of the new yeere. |
| 10 | ii | b | vi | No. | | |
| | iii | c | v | No. | | |
| 18 | iiii | d | iiii | No. | | |
| 7 | v | e | iii | No. | | |
| | vi | f | Prid. | No. | Fayth. | Ierusalem after it had bin possessed of christian Princes, 88. yeres, through morral dissention came into the hands of the Saracins, Anno, 1187. |
| 15 | vii | g | Nonas. | | | |
| 4 | viii | A | viii | Id. | | |
| | ix | b | vii | Id. | Dennis. | |
| 12 | x | c | vi | Id. | | |
| 1 | xi | d | v | Id. | | The third of this moneth some thinke the Iewes fasted for the death |
| | xii | e | iiii | Id. | Sol in Scorp. | |
| 14 | xviii | d | xv | Kl. | Luke Euang. | The 10. of this moneth the feast of |
| 2 | xix | e | xiiii | Kl. | | the reconciliation was kept Leu. 23. |

| | | | | | |
|---|---|---|---|---|---|
| 14 | xviii | d | xv | Kl. | Luke Euang. |
| 3 | xix | e | xiiii | Kl. | |
| | xx | f | xiii | Kl. | |
| 11 | xxi | g | xii | Kl. | |
| | xxii | A | xi | Kl. | |
| 19 | xxiii | b | x | Kl. | |
| 8 | xxiiii | c | ix | Kl. | |
| | xxv | d | viii | Kl. | Crispine. |
| 16 | xxvi | e | vii | Kl. | |
| 5 | xxvii | f | vi | Kl. | Fast. |
| | xxviii | g | v | Kl. | Symõ & Iude |
| 13 | xxix | A | iiii | Kl. | |
| 2 | xxx | b | iii | Kl. | |
| | xxxi | c | Prid. | Kl. | Fast. |

The 10. of this maneth the feast of the reconciliation was kept. Leu. 23. 27. So did the yere of Iubily euery fifty yere begin as on the same day. Leu. 25. 9.

| | | |
|---|---|---|
| *The daye is xi. houres.* | *Let warme meates suffise thee, And tread drie I aduise thee.* | *The night is xiij. houres.* |

# NOVEMBER hath XXX. dayes.

Prime. { *Now serueth the season to sow Wheate and Rie,*
*At this moneths beginning in ground hot and drie:*
*Some labour bestow your hedges to plash,*
*Your wood to cut downe, and chiefely your Ash.* }

| | | | | | |
|---|---|---|---|---|---|
| 10 | i | d | Kalend. | | All Saints. |
| | ii | e | iiii | No. | |
| 18 | iii | f | iii | No. | |
| 7 | iiii | g | Prid. | No. | |
| | v | A | Nonas. | | |
| 15 | vi | b | viii | Id. | Leonard. |
| 4 | vii | c | vii | Id. | |
| | viii | d | vi | Id. | |
| 12 | ix | e | v | Id. | |
| | x | f | iiii | Id | |
| | xix | A | xiii | kl | |

The third of this Moneth, Constantius the Emperour sonne to Constantinus the great, departed out of this world, Anno 364. Hist. tripart. in the end of the fift booke.

The tenth of this moneth, Anno 1483. D. Martin Luther was borne in

vnplagued for the same, as may ap-

| | | | | | | |
|---|---|---|---|---|---|---|
| | xix | A | xiii | kl | | vnplagued for the ſame, as may appeare. 1. kings 12. verſe 32. 33. 1. kings 13. 1. 2. &c. |
| 21 | xx | b | xii | kl. | Edmund king | |
| | xxi | c | xi | kl. | | |
| 19 | xxii | d | x | kl. | Cicilie. | |
| 8 | xxiii | e | ix | kl. | Clement. | Queene Elizabeth began luckily to raigne for the aduancement of the Goſpell of our Sauiour Chriſt the 17. of this Moneth. |
| | xxiiii | f | viii | kl. | | |
| 16 | xxv | g | vii | kl. | Katherine. | |
| 5 | xxvi | A | vi | kl. | | |
| | xxvii | b | v | kl. | | |
| 13 | xxviii | c | iiii | kl. | | |
| 2 | xxix | d | iii | kl. | Faſt. | |
| 10 | xxx | e | Prid. | kl. | Andrew Apo | |

| | | |
|---|---|---|
| *The daye is ten houres.* | *If ſtomach forſake thee, Then tart receites make thee.* | *The night is xiiij houres.* |

# DECEMBER hath XXXI. dayes.

*Down with your timber wood, you that wil thriue,*
*And trust me by triall, the same shall not riue:*
*Good digging of gardens, remooning of Bees,*
*Unwrying the rootes of all your fruit trees.*

| Prime. | | | | | |
|---|---|---|---|---|---|
| 10 | i | f | Kalend. | | |
| 18 | ii | g | iiii | No. | |
| 7 | iii | A | iii | No. | |
| | iiii | b | Ptid. | No. | |
| 15 | v | c | Nonas. | | |
| 4 | vi | d | viii | Id | Nicho. Bi. |
| | vii | e | vii | Id. | |
| 12 | viii | f | vi | Id. | Conce. Mary |
| | ix | g | v | Id. | |
| 1 | x | A | iiii | Id. | |
| | xviii | b | xv | Ki. | |
| 11 | xix | c | xiiii | Ki. | |

The 15. of this moneth Antiochus placed an abhominable Idol vpon the altar of the Lord. 1 Mach. 1. 57.

The 20. of this moneth Esdras exhorted the Israelites to put away their strange wiues. 1. Esd. 9. verse 5. 6, &c.

[illegible] arily, and spoyled the same. Ioseph. li. 12. cap. 6. On this day he prophet[illegible]

| | | | | | | |
|---|---|---|---|---|---|---|
| | xxviii | b | xv | kl. | | army, and poyled the same. Ioseph. li. |
| 11 | xix | c | xiiii | kl. | | 12. cap. 6 On this day he prophaned |
| | xx | d | xiii | kl. | Fast. | the altar of the Lord. 1. Macha. 1. 62. |
| 19 | xxi | e | xii | kl. | Thomas Apo | Which day also the Iewes kept ho- |
| 8 | xxii | f | xi | kl. | | ly, because thereon the Temple was |
| | xxiii | g | x | kl. | | purged from Idolatry. 1. Mach. 4. 59. |
| 16 | xxiiii | A | ix | kl. | Fast. | 47. |
| 5 | xxv | b | viii | kl. | Christmasse. | |
| | xxvi | c | vii | kl. | S. Steuen. | |
| 13 | xxvii | d | vi | kl. | S. Iohn. | |
| 2 | xxviii | e | v | kl. | Innocents. | |
| | xxix | f | iiii | kl. | | |
| 10 | xxx | g | iii | kl. | | |
| | xxxi | A | Prid. | kl. | Silvest. Bi. | |

| | | |
|---|---|---|
| *The daye is viij. houres.* | *With warme clothing fit thee, Least nipping cold hit thee.* | *The night is xvj. houres.* |

DEUS IMPLUM
SINIS

# n Extract drawne out THE MOST EXCEL- ent Treatise of *S. Cyprian*, touching the Lords prai- er: *Our Father*, &c.

THe precepts contai- ned in the holy gospel of Iesus Christ (deare brethrē) are nothing els but the comman- dements of our Lord Maister, the foundation to ld our hope on, and to fortifie faith; nouriſhing meates for ſoules; guides to leade vs on

our wayes, helps for the obtainin
of euerlasting saluatiō: so that wh
a faithful hart wil be taught by th
on earth, it is a mean to bring hi
to heauen. It pleased God that m
nie thinges should be tolde by th
Propnets, and heard of them. B
how much more excellent oug
we to account that which the F
ther himself hath spoken and pr
nounced by his owne sonne, the
that which hath bene declared b
his seruants? for in them spake t
spirite of Christ, and he himselfe
the last daies hath spoken with h
owne voice. Now he commande
not that one should prepare the w
vnto him which commeth, for
much as he himselfe is come, a
hath made knowne vnto vs t
right way, that we which wand
vp and down groping in the dar
may by the light of his grace
brought into the way of life. N
amo

ong many other good leſſons
ch he hath left vs for the obtai-
g of our ſaluation, he ſpecially
e vs the right forme of prayer.
which hath made vs to liue,
halſo taught vs to pray: yea and
t according to that grace and
dneſſe, through which he hath
ſtowed all things elſe on vs: to
end that the Father ſhould the
re willingly heare vs, when we
y vnto him, in that praier which
Sonne hath taught vs. He fore-
d, that the houre was come that
e true worſhippers ſhould wor-
p him in ſpirit and truth. He hath
o accompliſhed that which he
miſed, giuing vs his ſpirite that
might worſhip him. But what
yer can there be more ſpiritual,
n that which was giuen vs by Ie-
Chriſt, by whom the holy Ghoſt
ſent vnto vs? What prayer ſhal
found more true and perfect

¶¶

before God, then that which p
ceeded from the Sonne, which
the verie truth of his mouth ?
such sort that to pray otherw
then he hath taught vs, is not o
a grosse ignorance, but a great i
grieuous offence, as elsewhere
reproched the Iewes, *Mar.7.* Th
they forsook the commandem
of God, to establish their owne t
ditions. Let vs pray therefore,
brethren, euen as he which is
God, and Maister, hath taught
The prayer is agreeable vnto G
when as we pray vnto him in th
prayer which is his own, and wh
we cause the words of his sonne
ascend vnto his eares. The fath
acknowledgeth the speech of
sonne, when we make our pray
vnto him. Let him which dwell
in our hart, be in our voyce, and
our tongue. And sith that the so
is our Mediatour and Aduocate
of

en, and whensoeuer we craue of
r pardon for our faultes, let vs
the words of our Aduocate, for
ing he saith, that whatsoeuer we
ll ask of the father in his name,
will grant it vs: when shall our
yers haue greater force, then
en we shall call on him in that
yer which hee himselfe hath
des? But those which pray, must
serue a modesty in their speech,
r a staied and sober maner. Let
remember that it is before the
e of God that we present our
es. Therfore let vs endeuour as
in the outward countenance &
ture of body, as in the ordering
our voice, to be agreeable vnto
. It is an vnseemely thing, and
gne of great impudencie to vse
raier many words & lowd cry-
s: & there is nothing that com-
ndeth it more then modestie.
efely, we see that the Lord doth

commend the praier which is m
softly, in secret, and in ones ch
ber: a thing very wel agreeing w
faith, to giue vs to vnderstand t
God is present euerywhere, tha
seeth and heareth all things, & t
the fulnesse of his maiestie do
penetrate euen into the most h
den and secret places: as the h
Scripture saith: *Iere* 23.23. Am
God at hand, saith the Lord,
not a God farre off? 24. Can
hide himselfe in secret places, t
I shall not see him, saith the Lo
Doe not I fill heauen and ea
sayth the Lorde? When there
we assemble our selues toget
with our brethren, we must
derly celebrate the sacrifices
GOD, and not thinke that w
great shewes and cries, we
make our prayers auaileable
fore the Lord. God doth not h
ken vnto the voyce, but vnto
he

rt, neither is there any neede
t by the lifting vp of the voice
should aduertise him, which
th our thoughtes. This is it
ich he so often saieth, that he
he searcher of the heart, which
oweth euen our secret thoughts.
ee haue a notable example in
t good woman Hannah. 1. *Sa-*
*el.* 1. which prayed vnto the
rd, not with a lowde and high
yce, but secretly, and modestly
her heart. Her praier was secret,
t her fayth was manifest. She
ke not with her voice, but with
r heart, knowing right well that
e Lord our God doth so graunt
e petitions of those that be his:
at she receiued in effect, that
hich in faith she asked. Wee
ue another example of a well
dered, and modest prayer, in the
rson of the Publicane. *Luke* 18.
e went vp into the Temple, and

made his prayer, not after a ru
rash, and presumptuous mann
as the other without lifting vp
ther his hand or his eiebrowes,
ly he doth prostrate himselfe, a
confesse with mouth the sinn
which he felt inclosed in his hea
so that God did heare the hu
ble praier of the meeke, whi
did not leane and trust to his ow
innocencie. And in deede, w
is he that is innocent? His pra
was humble, and he which fauo
reth, and exalteth the humble, a
meeke, did heare the poore Pu
lican. And thus much touching t
manner and outwarde behauio
which we ought diligently to o
serue in our prayers. Let vs no
consider how our Maister Chr
hath taught vs to pray. When
pray, saith he, pray thus. *Matth.*
*Luke.* 11. *Our Father which ar*
*heauen, hallowed be thy name. T*
kin

*ngdome come. Thy will be done in rth, as it is in heauen. Giue vs this y our dayly bread. And forgiue vs r trespasses, as we forgiue them that espasse against vs. And leade vsnot to temptation, but deliuer vs from ull. So be it.*

The first thing that we learne in he entrie and beginning of this rayer, is that the Doctour of eace, and maister of all true vnitie nd concorde, would not that our rayers should be made particularly for one alone. And therefore we say not my Father which art in heauen, Giue me this day my daily bread, &c. Wherefore it is manifest, that this prayer is publique nd common, and that we pray not for one alone, but for all: because in very deede all the people of God are but one bodie. God would that one making his prayer alone, should pray for all the

rest, euen as he hath saued m
in one man, and gouerneth all
heartes of his children by
Spirite. To this is referred t
which we reade in the Actes of
Apostles, *Act.* 1. which contin
with one accord in prayer
supplication: so they all, and
their holie companie, seem
to bee but one heart. Now
my brethren, it will hardly be
leeued how many secretes th
are in this Lordes prayer, wh
is so well compacted, and briefe
wordes, but fruitefull in force
efficacie, and well furnished w
all requests that are necessarie.
shall saye then, *Our Father*.
most happy, and ioyfull beginn
of our prayers! For consider t
the regenerate and man new bo
which is reconciled with GO
such a one doth often and bold
call God his Father, because

ha

h alreadie begunne to be the
lde of God. *Iohn.* 1. 12. But as
nie as receiued him, to them he
e power to be ſonnes of God,
n to them that beleeue in his
ne. In ſuch ſort that the man
ich beleeueth, ought aboue all
ngs to call vpon God as his fa-
er, and to name him ſo, that he
y acknowledge ſo great a grace
come from the Lord, and fortifie
faith, and witneſſe vnto the
orld who he is. In the 33. Chap.
*Deuter.* verſe 9. Who ſaide vnto
s father, and to his mother, I
ne not ſeene him, neither knew
his brethren, nor knew his owne
ildren: for they obſerued thy
ord, and kept thy couenant, ſuch
one is praiſed for that he kept
e ſtatutes and couenaunt of the
ord. Vnto this our Sauiour had re-
ect when as he ſaide in the 23. of
*Mat.* Cal no man your father vp-

vpon the earth: for there is but
the father which is in heauen.
in the 8 chap. of *S. Mat.* he sai
to a yong man. Let the dead b
the dead, when he would haue
ried his father. It was becaus
should the rather endeuour to
his duetie towardes the liuing
heauenly Father. Goe to then
hold God which is in heauen.
this is the comfort that Christi
haue, that he is ours, and we are
in as much as he hath chosen
sanctified vs. The miserable &
creant Iews, which acknowled
not Iesus Christ, and haue cru
slain him, cannot call God their
ther: for as our Sauior reproch
thē to their great confusion. *Io*
Ye are of your father the diuel,
the lustes of your father ye will
God did them this honour to co
municat himself vnto them. But
saith by *Esay*. 1. 2. I haue nouris

broughr vp children, but they
e rebelled against me. The oxe
weth his owner, & the asse his
sters crib. Wherefore my bre-
n, let vs consider how that God
meanes of faith, beginneth to
our father, and thorough the in-
lity of the Iewes, he is no more
irs. Are we therefore addicted
sinne? we are no more children,
slaues, as our Sauiour Christ
h. Whosoeuer committeth sin,
he bondslaue of sin. The sonne
maineth alwaies in the fathers
use, which the seruant doth not.
t vs acknowledge, let vs acknow
ge my brethrē, what grace, what
nefit, what fauour it is to be bold
d able to present our selues be-
re God, in state of the children of
od. Who durst haue been so bold
haue taken vnto himselfe such
title, or to haue presumed so
uch, if the onely true, and eter-

nal Sonne of God had not giue
leaue, and commandement to
so? It is for vs to remember
haue in mind, that God being
Father, we ought to behaue
selues, so as it most beseemeth
children of such a Lorde: an
we are well contented with
a Father, leeus so deale, that
also for his part, may haue oc
sion to be well pleased with
Let vs not degenerate, and
come bastards, but let vs be
rituall, and spiritually mind
giuing our selues to all holy
laudable things, according to
example of our father. 1. *Corinth*
that it may manifestly appeare t
we are the children, and the Te
ple of that great God. But wh
is the first request that we m
vnto the father? *Hallowed be*
*name*. Not that our prayers d
make the name of GOD ho
b

wee praye, and desire that
ds name in vs may be hallow-
Who is he, will some say,
shall hallow, and sanctifie
name of God? Is it not he
ch sanctifieth all things? He
th admonish vs in the 20. of
it. saying: be ye holy, as I am
y. Wherefore we pray and be-
ch him to graunt vs grace that
enter into holinesse, where-
wee are admonished in Bap-
me, and continue therein all
dayes of our life. And it is
that desire to be sanctified: yea
eria day, for that ordinarily we
llute our selues by our sinne
d wickednesse. Immediately af-
he sayth, *Thy Kingdome come.*
e kingdome of GOD is euer-
lting, and was before euer we
re: but our petition and request
, that this kingdome should
me vnto vs: that we which haue

reſt, euen as he hath ſaued m
in one man, and gouerneth all
heartes of his children by
Spirite. To this is referred
which we reade in the Actes of
Apoſtles, *Act.* 1. which contin
with one accord in prayer
ſupplication: ſo they all, and
their holie companie, ſeem
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leeued how many ſecretes th
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wordes, but fruitefull in force
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all requeſts that are neceſſarie.
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which is reconciled with GO
ſuch a one doth often and bold
call God his Father, becauſe
ha

alreadie begunne to be the
le of God. *Iohn.* 1, 12. But as
ie as receiued him, to them he
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to them that beleeue in his
e. In such sort that the man
ch beleeueth, ought aboue all
gs to call vpon God as his fa-
r, and to name him so, that he
y acknowledge so great a grace
come from the Lord, and fortifie
faith, and witnesse vnto the
rld who he is. In the 33. Chap.
*Deuter.* verse 9. Who saide vnto
father, and to his mother, I
ne not seene him, neither knew
his brethren, nor knew his owne
ildren: for they obserued thy
ord, and kept thy couenant, such
one is praised for that he kept
e statutes and couenaunt of the
ord. Vnto this our Sauiour had re-
ect when as he saide in the 23. of
*Mat.* Cal no man your father vp-

vpon the earth: for there is but
the father which is in heauen.
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to a yong man. Let the dead b
the dead, when he would haue
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this is the comfort that Christi
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creant Iews, which acknowled
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ther: for as our Sauior reproch
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Ye are of your father the diuel,
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God did them this honour to co
municat himself vnto them. But
saith by *Esay*. 1. 2. I haue nouri

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meanes of faith, beginneth to
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lity of the Iewes, he is no more
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maineth alwaies in the fathers
use, which the seruant doth not.
t vs acknowledge, let vs acknow
ge my brethrē, what grace, what
nefit, what fauour it is to be bold
d able to present our selues be-
e God, in state of the children of
od. Who durst haue been so bold
haue taken vnto himselfe such
title, or to haue presumed so
uch, if the onely true, and eter-

nal Sonne of God had not giue
leaue, and commandement to
so? It is for vs to remember
haue in mind, that God being
Father, we ought to behaue
selues, so as it most beseemeth
children of such a Lorde: an
we are well contented with
a Father, let vs so deale, that
also for his part, may haue oc
sion to be well pleased with
Let vs not degenerate, and
come bastards, but let vs be
rituall, and spiritually mind
giuing our selues to all holy
laudable things, according to
example of our father. 1. *Corint*
that it may manifestly appeare
we are the children, and the Te
ple of that great God. But wh
is the first request that we m
vnto the father? *Hallowed be*
*name*. Not that our prayers
make the name of GOD h

wee praye, and desire that
ds name in vs may be hallow-
Who is he, will some say,
shall hallow, and sanctifie
name of God? Is it not he
ch sanctifieth all things? He
ch admonish vs in the 20. of
t. saying: be ye holy, as I am
y. Wherefore we pray and be-
h him to graunt vs grace that
enter into holinesse, where-
wee are admonished in Bap-
e, and continue therein all
dayes of our life. And it is
that desire to be sanctified: yea
is day, for that ordinarily we
lute our selues by our sinne
wickednesse. Immediately af-
he sayth, *Thy Kingdome come.*
kingdome of GOD is euer-
ing, and was before euer we
e: but our petition and request
that this kingdome should
e vnto vs: that we which haue

beene seruauntes to the wo
and to Sathan, that we, I
may hereafter haue Christ
ning in vs. This kingdome i
tained for vs, thorow the blo
our Sauiour Christ Iesus, and
then be truely accomplished,
we shall heare this sweete vo
*Matthew.*25.34. Come ye ble
of my Father: inherite the k
dome prepared for you, from
foundations of the worlde.
doe well to craue for the hea
ly kingdome,, for there is also
earthly: but he which once h
hadde the least taste in the wo
of heauenly thinges, will des
the earthly. And it is a thing
we ought to be most carefull
watching& praying, that we be
shut forth out of the kingdom
God; but that we may be vnder
empire and gouernment. *Mat.*
Many, saith he, shal com frō the

West, and shall sit downe with
ham, & Isaac, & Iacob in the
dome of heauen. 12. And the
ren of the kingdome shall be
out into vtter darkneſſe: there
be weeping, and gnashing of
. The Iews were the children
e kingdome, as long as they
ined the children of God, but
ng lost this dignitie, they haue
e altered their state and con-
n. It followeth, *Thy will be*
*in earth as it is in heauen*. We
not that God should doe what
listeth and will, but that we
do his will. For who is he that
resist God? who will let God
e according to his will?
foraſmuch as the diuell doth
ssantly assault vs, indeuouring
l meanes possibly to withdraw
m the true obedience of God,
will doe Gods will, we must
es be assisted and holpen by

beene seruauntes to the wo
and to Sathan, that we, I
may hereafter haue Christ
ning in vs. This kingdome i
tained for vs, thorow the blo
our Sauiour Christ Iesus, and
then be truely accomplished, w
we shall heare this sweete vo
*Matthew.25.34.* Come ye ble
of my Father: inherite the k
dome prepared for you, from
foundations of the worlde.
doe well to craue for the hea
ly kingdome,, for there is als
earthly: but he which once h
hadde the least taste in the wo
of heauenly thinges, will des
the earthly. And it is a thing
we ought to be most carefull o
watching& praying, that we be
shut forth out of the kingdom
God; but that we may be vnder
empire and gouernment. *Mat.8.*
Many, saith he, shal com frō the

Veſt, and ſhall ſit downe with
ham, & Iſaac, & Iacob in the
dome of heauen. 12. And the
ren of the kingdome ſhall be
ut into vtter darkneſſe: there
be weeping, and gnaſhing of
. The Iews were the children
e kingdome, as long as they
ined the children of God, but
ng loſt this dignitie, they haue
altered their ſtate and con-
n. It followeth, *Thy will be*
*in earth as it is in heauen*. We
ot that God ſhould doe what
liſteth and will, but that we
do his will. For who is he that
reſiſt God? who will let God
e according to his will?
foraſmuch as the diuell doth
ſſantly aſſault vs, indeuouring
meanes poſſibly to withdraw
m the true obedience of God,
will doe Gods will; we muſt
les be aſſiſted and holpen by

God himselfe: And none alse
be assured therof but by his g
*Math.*26. Our Lord Iesus bei
the agony of death, and accor
to the frailtie of humane na
sharpely assailed with manie
sundry temptations, hath not
standing left vs a notable e
ple, when he lifteth him selfe
this manner: O my Father, i
possible, let this cuppe passe
me: neuertheless, not as I wil
as thou wilt. There is anoth
table sentence to this purpo
the second chap. of the Epistle
*Iohn*, verse 15. Loue not the w
neither the things that are i
world. If any man loue the w
the loue of the father is not in
16. For all that is in the wo
the lust of the flesh, the lust o
eies, and the pride of life) is n
the Father, but is of the world
And the world passeth away,

luſt thereof, &c. As for God he
ernall: and he that will liue e-
ally, muſt doe the will of God
mall. But what is the will of
d? It is that which Chriſt hath
lled and taught vs. And what
art? Humbleneſſe and humilitie
ſe and conuerſation, ſtedfaſt-
e in faith, modeſtie in wordes,
eeouſneſſe in deedes, merciful-
e in workes, diſcipline in man-
: to doe injurie to no man, but
ffer it patiently: to entertaine
e and amitie with his bre-
n: to loue God with al his hart:
ue, I ſay, him as a father, and
are him as God, to eſteem no-
g more deare then Chriſt Ie-
as he hath alſo loued vs, and
eepe our ſelues inſeparably in
oue; to accompanie him wil-
ly in carrying his Croſſe man-
, when Gods name and glorie
queſtion: in our talke to

shew a constant confession: a
fast assuraunce in our aunswe
when we are set vpon: to shew
tience in death, sith that by it
are crowned. To doe these th
is to doe the will of the Father,
to become coheyres with I
Christ. *In heauen, as in earth.*
may take the Spirite for hea
and the flesh for earth: that all
parts may be obedient vnto G
*Giue vs this daie our dayly b*
That may be vnderstood spirit
ly of Christ, which is the brea
life. *Iohn. 6.* But especially
Lorde would teach vs, that
should not be ledde away w
the cares of this present life: fo
it is elsewhere saide, *Math. 6.* C
not for the morow, for the mo
shall care for it selfe: the dayh
enough with his owne griefe.
in very deede, it would seeme
seemely, to desire the kingdom

G

od, and in the meane while, to
e this earthly and transitorie
, and hereon to set our affecti-
, and as *S. Paul* saith, 1. *Tim.* 6.
we brought nothing into the
orld, and it is certaine, that we
carrie nothing out. 8. Therfore
hen we haue foode and rayment
vs therewith be content. 9. For
ey that will be rich, fall into
mptation and snares, & into ma-
foolish and noysom lusts, which
own mē in perdition & destructi-
n. 10. For the desire of mony is the
ote of all euill. It is that notable
dmonition which Christ giueth
, in the 12. of *S. Luke*. O Foole,
is night will they fetch away thy
ule from thee: then whose shall
hose things be which thou hast
ouided? But will we be well dis-
osed to follow Christ? we must as
ttle as may be, be troubled & en-
ombred with the things of this

worlde. In the meane seaſon
righteous man is not forſak
nor brought into extremitie of
mine. The Lord will not fam
the ſoule of the righteous. *Pro.*
2. The Lorde which feedeth
yong Rauens and ſparowes kn
eth how to furniſh our lacke,
giue vs all things neceſſarie. *L*
12.24. *Pſal.*147. Which we
plainly ſee in the example of *E*
in the 17. chapter of the 1. Kin
where we reade that the Rau
brought him meate and drinke
refreſh himſelfe withall. Then
deſire of the Lord that he wo
*Forgiue vs our treſpaſſes, as*
*forgiue them that treſpaſſe againſt*
After that we haue craued G
aſſiſtance for our nouriſhment,
aske him pardon for all our offe
ces: that he which is fed of G
may alſo liue to God: and tha
we haue our bread in this life,

may also enioy the other, which
rre better in the life to come,
ch we cannot obtaine vnlesse
sinnes be forgiuen vs. Now
es are called debtes, as also in
18. of *S. Matthew* ver. 32. I for-
e thee all that debt, because
u prayedst mee. And heere,
brethren, we are admonished
taught, that we are miserable
ers, praying to GOD for the
ission of our sinnes, and ask-
mercie of God, and that our
sciences doe yeelde vs guiltie
ore the throne of his iudge-
nt. Wherefore let no man exalt
selfe, whatsoeuer gifts he haue,
that euery day we sinne, and
e God mercie. If we acknow-
ge our sinnes, saith *S. Iohn*, 1.
st. 1. 9. he is faithfull and iust
orgiue vs our sinnes, and cleanse
rom our vnrighteousnesse. 10.

But if we say we haue not sin
we make him a lyer, & his wo
not in vs. And seeing that
good Sauiour Christ Iesus
commanded vs to craue pardo
our sinne, he giueth vs certain
rance, that we shall find pardo
his handes: he I say, which
himselfe strong by his fathers
cie. The condition which he
deth to this petition, doth bin
before God to forgiue other
we will haue him to pardon
is that which he speaketh of
nother place. *Math.7.2.* With
measure ye meate, it shall be
sured to you againe. And in
eighteenth of *Matthew.* So the
uaunt which proceeded with
rigour against his fellow, is
and put in prison, and is dec
to be vnworthy of the grace an
uour of his master. And this
more manifestly specified by

Ch

ſt, *Mat.*5.23,24. If then thou thy gift to the altar, & there mbreſt that thy brother hath t againſt thee,24.Leaue there ffering before the altar, and thy way: firſt be reconciled to brother, and then come and thy gift,&c. We neuer make prayer, but we condemne our es it we pardon not one ano-. Now as the Lord regenera-vs, calleth vs to peace, ſo he alſo that we perſeuere in e and fraternitie. And in truth the beſt ſacrifice we can offer o God, to haue our hearts ſo v-ed and linked in loue. God lo-h the offering and ſacrifice of uing heart: but if our heart be ward and wicked,no one of our ions can pleaſe the Lorde. A ng which manifeſtly appeareth he hiſtorie of Abel and Caine. d in a word, foraſmuch as he

which hateth his brother is a m
slayer. 1. *Iohn* 3.15. And that G
will haue no friendship with a
manslayer: let vs not looke for t
fauour of God, if we be not piti
and peaceable one with anoth
and in loue and charitie with
neighbours. The Lorde after
admonished vs to pray thus: *A*
*leade vs not into temptation*. And
this place it is shewed vnto
that our aduersarie the diuell,
preuayle nothing against vs, but
as much as the Lord doth per
him, to the end that we alwa
feare, and reuerence our on
Lorde and God. We reade in
24. of the second booke of Kin
that GOD deliuered vp into
handes of the King of Babylon,
Cittie of Ierusalem. Now it is
cause of our sinnes, that the L
doth let loose the wicked aga
vs: as it is sayd in the 8. of *Esay*,

in the 42. of *Esay* 24. Who
e Iaacob for a spoile, and Is-
lte to the robbers? Did not the
de, becauſe we haue ſinned a-
ſt him? For they would not
ke in his wayes, neither be o-
ient vnto his law. In the firſt
ke of Kings. 11. 14. The Lord
naceth Salomon, ſaying, that he
ſtirre vp an aduerſarie, raiſe vp
enemie againſt him, becauſe he
rre forgat himſelfe, as to com-
ſuch vile things in his ſight.
las touching thoſe temptations
powers which are bent againſt
there are two ſundrie cauſes of
m, either it is to puniſh vs when
offend, or to make vs victori-
and triumphant, when we are
ly prooued. Which may eaſily
eene in the hiſtorie of Iob. And
Lorde in the 19. of *Saint Iohn*,
king of his owne perſon, ſayth
Pilate: Thou couldeſt haue no

power at all against me, excep
were giuen thee from aboue.
this prayer wherein we desire
Lord not to leade vs into temp
tion, setteth before our eyes
weakenesse and imbecilitie of m
nature, which is subiect to so m
mishaps and sorrowes: In such
that hee hath no cause to bo
and brag, but rather to watch c
tinually and pray, that we fall
into temptation, following the
monitions which are made v
vs. The spirit is ready, but the f
is weake: what shall we then d
let vs pray vnto the Lord, and t
which we shall aske of him in
militie, he will graunt it vs acc
ding to his fidelitie: for he is in
all his promises. In the end of
prayer it is saide, *But deliu*
*from euill*. And herein is comp
hended all, whatsoeuer our e
mie can imagine or deuise, or

againſt vs, from which we are
ſerued, if the Lord once heare
prayers and aſſiſt vs. So then
nſoeuer we pray, that he would
uer vs from euill, it is meant,
he would preſerue vs from all
ls and daungers, either of Sa-
n or of the worlde: ſo that ha-
Gods protection againſt the
l, we may be ſure we ſhall re-
ne ſafe. For how can he feare
harme in this worlde, which
reſerued & kept by God in the
ld, and euery way enuironed
h his ſafegarde? Briefely, this
e euerlaſting and perfect feli-
e, to know the one'y very God,
whom he hath ſent into the
lde, Ieſus Chriſt our Sauiour.
our Lord Ieſus hath not onely
mmaunded vs to praie, but he
nſelfe alſo hath giuen vs exam-
, withdrawing himſelfe often-
es into the mountaine to make

his prayer. And if he, which
voide of sinne, prayed, wherefo
it that we poore wretched sinn
will not pray vnto God? And
that oftetimes he passed the wh
night in prayer, wherefore sho
we be so soone wearie of so ne
sarie a thing? In that he praye
was not so much for him himse
as for vs, and we see what he sai
that Sathan desired to sift the
postles, but that he prayed t
their faith should not faile. An
the 17. of *S. Iohn*, he saith, verse
I pray not for these alone, but
them also which shall beleeue
me. Oh how great is the goodn
and the affectionate loue of
Lord, which was not contented
redeem vs with his bloud, but w
moreouer pray for vs. And he p
ed that we might be all one, kno
ing right well that in the ki
dome of God there is no disco

Wh

en therefore, my brethren, we
, all carnall thoughts muſt be
ſtom vs, that our ſpirit thinke
othing elſe but of his prayer.
nce proceeded that manner of
e which we haue, that at the
nning of our prayers, the prieſt
ounceth theſe wordes with
wd voyce, *Surſum corda*: that is
v, your hearts on high: and the
ple anſwered, we heaue thē to
Lord. Neceſſity therfore requi-
that we haue our harts ſhut to
an, but wide open to our God.
diuel is ſlie & craftie, he ſeekes
l meanes poſſible, ſome little
ke and hole, thereby to creepe
our vnderſtanding, and to turn
m God, and by this meane, he
eth vs to haue one thing in
art, and anothet on our tong:
et it is the heart that God wil
, & not the ſound of the mouth
. What vnaduiſednesſe is it, I

pray you to wrap your selues i
uers thoughts, while we pray,
it is a thing, that a man ough
take great heed of, how we spe
vnto this great God: how wilt
that God should heare thee, se
that thou heares not thy
Wouldest thou that God sh
remember thee, sith thou rem
brest not thy selfe? It is to giue
selues, as a prey into our ene
hands: It is to offend the Ma
of GOD: It is to haue wat
eyes and a sleeping heart. M
ouer that our prayer may
some force and efficacy, it is
sary that it be not barren and
gether vovd of fruite: And
cause the scripture oftentime
neth vnto it almesgiuing & th
giuing and fasting, as we ha
ample in good Toby, and in
nelius that good captain: of
it is spoken in the 10. chap.

*s*, and 58. of *Esa*. Among other
ngs, which the Lord requireth
hem, which cal vpon his name,
is that they breake their bread
he hungrie. These are the prin-
all and chiefest things requisite
rue prayer, which *S. Cyprian* en-
teth of.

Blessed are all those whom the
d findeth watching and prav-
whether we be taken away by
ath, or in a moment transla-
ted to appeare before
his iudgement
seate.

# VMMARIE EXPO-
ons vpon ſundrie nota-
LE SENTENCES OF
the old Teſtament made
*in forme of prayers.*

## GENESIS. 3.

*I will alſo put enmitie betweene
e and the woman, and betweene
ſeede, and her ſeede. He ſhall
ake thine head, and thou ſhalt
ſe his heele.*

OH how dangerous is the friendſhip, & familiaritie, that man hath with Sathan! Oh flie and ſubtile ſerpẽt, thou ſheweſt not always

thine hornes, but in sliding, turn
& winding, thou oftétimes cr
ly catchest the poore creatu
Eue credited too much thy co
as proceeding frō friendship:
alas, it cost her deare: Thy lo
hatred: and to haue enimitie
thee, is to haue amitie with G
Graunt vs therefore, O Lord,
grace, that we feeling as yet
wicked pranck, that Sathā pl
our parēts Adā & Eue, we ma
the dayes of our life be his
enimies. And albeit he flatter
shew himselfe gratious & gent
offereth vs many inticemēts, t
lure vs, yet neuer suffer vs, O L
to hearken once to this craftie
ceiuer. And wherefore is it, O G
that the world so obeyeth
Wherefore is it that men do
vnto him? for if naturally we
serpents, ought we not, O Lo
hate this hellish serpent Sat

ich hath brought vs into so
at a sea of euils, whose verie
ne is so odious, signifying an ad-
farie or enimie? He is, O Lord,
mortal & deadly enimie; & be-
se thou hast engrauen in vs thy
neſſe & image, he is alſo ours.
unt vs therfore grace, that we
hate him as an enimie, feare
as our mortal foe, deteſt him as
oſt wicked ſerpēt, reſiſt him, as
g the ſeede of thy Church, and
ers of thy ſon Chriſt Ieſus. It
r onely Sauiour which vanqui-
& ouercame him for vs, which
broken his power, and caſt
out of our hearts. But yet he
eth ſtill at our heeles, he tor-
teth and vexeth vs outwardly,
wing right well the weakneſſe
frailtie of our bodies. But if
, O God, be for vs, who ſhal be
inſt vs? We can do nothing of
ſelues: but in Chriſt Ieſus,

which strengtheneth vs, we can
all things. And in him we belee
and by him Sathan shall be tro
vnder our feete. *Rom.* 16.20.

GEN. 3.

24 *Thus he cast out man, and a*
*East side of the garden of Eden*
*set the Cherubins, and the bla*
*a sword shaken to keepe the w*
*the tree of life.*

O Lord, thy iudgements
great, but thy mercie i
greater. Man by sinned
ued not to be cast onely out o
garden of Eden: but to be
shut out from thy grace, and
rooted out from the earth.
withstanding, it hath pleased
to asswage the rigour of the
tence giuen against vs: for in
of destroying mankinde vt
thou hast onely driuen him

garden of Eden, and sent him
o banishment. And alas, how
enous & vntollerable were this
le and banishment, if it were
petuall! How many sighes and
s should we cast foorth, if we
uld still be absent frō the Lord,
out of Paradise! If we had ne-
hope to drinke of the riuer of
ights, and to eate at his table!
my God, I see right well, that
light where thou dwellest is
ccessable. I see the shaking
rds, ready to keepe me foorth.
know that thou art enuironed
h thousandes of Angels. I see
Moses couered his face before
e. I see the Cherubins which co
ed thine Arke. But hath not thy
ued son, O Lord, free accesse
thine house? hath he not all
er in heauē and in earth? And
is that hath opened vnto vs
gate of Paradise. Let then the

sacking swordes giue place
go backe: let the Angels make
roome: for we are the friends of
some of glorie: we will liue
him: for in his word he hath m
vs to eate of the fruites of the
of life. All honour, prayse and g
be giuen to him for euermore.

## Gen. 7.

24 *So he destroyed euerie thing*
*was vpon the earth, from*
*to beast, to the creeping thing,*
*to the foule of the heauen: they*
*euen destroyed from the earth.*
*Noah onely remained, and*
*that were with him in the Ar*

Albeit, O Lord, that thou
ordained, that the flood
neuer ouerwhelme & d
the world againe in the dep
the waters, & in token & signe
hast left vs the rain-bow i

: notwithstanding, O my God,
t else is our life but a floud and
of sorrowes and euils? But here-
comfort my soule, that euen
when in thy wrath, thou pou-
t down the flouds of waters on
earth, then, then good God,
u likewise pouredst downe,
ugh thy great goodnesse and
our, thy ready helpe and grace
the Arke of Noah: for why pe-
ed he not with the rest: Saw he
the same floud? Was he not
ered with the same waters?
truely. But in this Arke he
thy promise. He had thy grace
ch preserued him. So that in
world, O Lord, albeit one and
same floud of euils fall vpon
the good and the bad, *Eccle-*
*s.* 3. 17. that both one and
other dye, notwithstanding it
seth thee to saue those which
in the Arke of thy Church,

which haue thy word, and thy
miſes: ſo that death ſhall no
hurt them thā the floud did N
and the red ſea the children
rael. 1. Pet. 3. Is it not the aſſu
that thou graueſt vs in Baptiſm
which dipping vs in water, th
preſenteſt vnto vs death: but w
ing vs in the bloud of thy ſon
makeſt vs to liue. Oh how h
are thy people in time of nee
finde of thee ſo ready and gr
helpe, and therfore haue no
caſion to feare, no, not if th
ring ſea ſhould ſwel and ouer
and multitudes of nations
compaſſe them as a floud!

GENE. 28.

12 *Then he dreamed, and beho*
*ſtoode a ladder vpon the ear*
*the top of it reached vp to*
*and loe the Angels of God*
*and downe by it.*

lue me, O Lord, the constan-
rcie of Iacob, who wandering
in a strange land, persecuted
his brother, and being in great
resse, alwayes waited patiently
thy fauour & help. Graunt me,
ce, ô my God, to know how
e more precious the triall of
faith is then gold. It is necessa-
for vs, because it bringeth vs
great a glorie. Iacob the good
riarke was wearie: but, how
ch diddest thou comfort him by
s sweet and pleasant visions? He
s far off from father or mother,
d thou diddest comfort him, and
ast at hand with him. Esau his
rother hunteth after his death: &
ou makest him to see Angels
scend from heauen. O Lord, how
xcellent is that ladder, which cau-
th the Angels to come downe to
s, & we to ascend vp into heauen
o them. And what ladder may it

be, but thy sonne Iesus, wh
the truth, the life and the way
was in heauen from all eter
but according to thy faithfull
mise, thou hast sent him dow
earth. He was very God in he
and thou hast made him verie
on earth: at what time the w
host of heauen prayſed God,
ging. *Luke.* 2. 14. Glory be to
in the high heauens, and pea
earth, and towards men good
By him our attonemēt is made
him heauen & earth be vnited
him the Angels are sent to pre
vs. *Iohn.* 1. Draw my soule
thee, O Lord; & sith there is
other meane to asceēd vp into
uen then by this ladder: let
onely hope be fixed in thy belo
Sonne Christ Iesus.

GEN. 32.

24 *Now when Iacob was left*

*selfe alone, there wrastled a man with him vnto the breaking of the day.*

*And he saw that he could not preuaile against him, therefore he touched the holow of his thigh, and the holow of Iaacobs thigh was loosed, as he wrastled with him.*

*And he sayd, let me go, for the morning appeareth. Who answered, I will not let thee goe except thou blesse me.*

*Then sayd he vnto him, what is thy name? and he sayd Iaacob.*

*Then sayd he, thy name shalbe called Iaacob no more, but Israel: because thou hast had power with God, thou shalt also preuaile with men.*

WHat else is mans life but a perpetuall warfare? It is the Lordes will and plea-

sure that we should first ente
the battel before we shuld re
the crowne of glory. Yea, my
it is not once that thy childre
dure many sharpe assaultes i
world: for accordingly as
strengtheneſt and fortifieſt t
thou redoubleſt their tem
ons. But, Lord, it is a hard
bat, when thou thy selfe strik
gainſt vs: when thou seemeſt
our aduersarie, & that thou w
deſt deſtroy vs. And alas, how
duſt and ashes stand before t
what paine were it for thee to
stroy straw and stubble? Now
standing I see the good Patri
Iacob remaineth conqueror,
hath the victorie. Wherefore
that he ouercame, but that he
strengthned by thy might, and
med with thine armour? Sith th
fore, my God, it is onely for to
vs, that thou striueſt with

gra

vs grace that being munited
thy promises, we may obtaine
victorie: that we may ouer-
thee as Iacob, and as the
Cananite. *Math.* 15. 22. for
canst not be contrarie to thy
and sith thou hast promised
ipe vs, thou must, O Lord, if it
will, do it. True it is, that
remaineth alwayes in vs in-
ie and weakneſſe, we are ſub-
to vexation and anguiſh of
le, full of ſorrow and grief. But
that we neuer yeeld & waxe
that we ſtumble not in earth
ſuſtained and vpholden by
race and power of God.

EXOD. 1.

*And he ſayd vnto his people. Behold the people of the children of Iſraell are greater and mightier then we.*

*Come, let vs worke wiſely with*

*them, least they multiplie, come to passe, that if warre, they ioyne them vnto our enimies, and fi gainst vs, and get them ou land.*

*But the more they vexed more they multiplied and therefore they were more ued against thy children vaell.*

WHo is it thē, O Lord, will feare what man do, sith his enterprise but vaine? Pharoah busied him very much: & his people agree him in all things. They both ployed all their wit and force. whereof, I pray you, were th much afrayd? what was that troubled their mindes so sore? poore people of Israel which w their captiues and bondslaues,

voyd of all defence and suc-
O mightie God, certainly
art mightie in the middes of
eople! Thy children are feare-
to the wicked, and all those
leane onely vnto thy migh-
ower. Herod trembled for
, when he heard that a child
orne at Bethlem. Wretched,
miserable is that man, people,
ingdome, which hath none
strength and force, but in his
arme, and counsell. The
ed haue great deliberations,
haue a good liking and opi-
of their owne wisedome and
ence. But all that resembleth
ing else but a great smoake,
h the more it riseth, the more
nisheth away. Thy people, O
, is afflicted: but being pres-
it is notwithstanding oppres-
but it raiseth it selfe vp againe,
oth the Palme tree. Thy chil-

dren are condemned to dye. B
the seede dead and rotten in
earth, bringeth foorth a great
boundance: tribulation is the
and seede of thy Church. A
deede, O Lord, there is no s
wisedome, or counsell, tha
prevaile against thee, and
can destroy that which thou
taken in hand to defend and
serue.

EXOD. 3.

7 *Then the Lord sayd, I haue*
*seene the troubles of my*
*which are in Aegypt, and*
*heard their crie, because of*
*task maisters, for I know*
*sorrowes.*

8 *Therefore I am come dow*
*deliuer them out of the ha*
*the Aegyptians.*

Lord, it seemeth that in our
afflictions thou seest vs not,
& that thou art far offrō vs.
the world thinkes, that there
man that taketh the defence
r cause in hand. But notwith-
ing though thou art great and
y, thou despisest not vs little
e ones: and albeit thou art in
, thou forsakest vs not in trou-
d affliction: and albeit thou
spirituall essence, thou hast
o behold vs, and it is thy pro-
ce, which not onely behol-
but also gouerneth the whole
. Thou hast thine eares of
& compassion, open to hear-
to the prayers and petitions
people. Thou hast the hand
strength ready to helpe vs.
hast thy feete to come down
ly: and it is the readinesse of
ood will and fauour, which
heweſt vs in time of neede.

Now if it hath pleased thee to ta
pitie on thy people Israell in A
gypt, yea, and that the great e
ctions and violence vsed toward
thē, did moue thee to prouide f
them, it is now high time that th
aide & succour thy poore Chur
Is not extorsiō, malice, hatred, d
loyaltie, crueltie, and tyrannie n
at the highest? was euer Aegy
more cruell then those which r
vp against thy people? What m
barbarous seruitude and bond
was there euer seen, thē that wh
was practized in time of Popery
idolatrie, vnder the kingdome
Antichrist? Haue pitie theref
and compassiō on thy people, t
they giue themselues no more
the seruile workes of sinne, no
the vaine superstitious seruice
Idols and earthly creatures:
that we may serue thee in all
liuesse and righteousnesse all
da

yes of our life.

EXOD. 10.

*But the Lord hardened Pharaohs heart, and he would not let them go.*

*And Pharaoh sayd vnto him, get thee from me: looke thou see my face no more: for whensoeuer thou cõmest in my sight, thou shalt dye.*

It was not without cause, O Lord, that the petition of Salomon so much pleased thee, 1. Reg. 3. 9. When he craueth neither riches, nor honour, nor long life, but onely desireth an vnderstanding heart to iudge vprightly and iudgemẽt: Thou onely, O Lord, didst giue it, for in thine hands are the hearts of men, and it is the best gift that man can receiue at thine hands: for Pharaoh hauing

a peruerse and wicked heart, de
tute of knowledge and vnderst
ding, albeit he was a king o
great people, he was confoun
before all the people of the ea
Graunt me then, O Lord, thy
rit to soften mine heart, and su
not Sathan to harden the same
his craftinesse and temptatiō.
mit me not to harden my selfe t
rough mine owne obstinacie
rebellion. Harden not mine h
in taking from me thy Spirite,
abandoning me to Sathan. Ab
all things, O Lord, make m
loue thine admonitions and co
ctions. I see that it was Pha
ouerthrow, when he draue M
out of his presence. It is the g
test mishap also that cā fall e
to people or Prince, to forsake
reiect thy word and admoni
Be mercifull, O good God,
Christian Kings and Princes,

unt them the grace that they
y honor & embrace thy words,
hearken vnto thy seruaunts,
t so they perish not with their
ople.

EXOD. 13.

*He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.*

O how happie is that people, ouer whom thou great God art Lord! Is it possible to see greater loue, or more father-care then that, which, from the ginning of the world thou hast wed, in the gouernment & pro-tion of thy people? Thou hast ught them out of Aegypt, thou shewed them the way, and al-es accompanied thé. And yet w thou shewest tokens of thy fence to thy Church: for thou

haſt brought vs , by thy gr
grace and fauour, out of the b
dage & ſlauerie of Antichriſt. A
foraſmuch as naturally we are
darkneſſe, not knowing the ri
way which we ought to follo
thou haſt left vs the light of
word, that we ſhould not wan
in this world, but be brought i
the right way of ſaluatiō. And w
the dark night hath ouertaken
and tribulations and ſorowes
gin to riſe, thou makeſt the l
of thy countenance to ſhine v
vs. Thou preſerueſt and keepe
againſt the ſcorching heat of
tations; and againſt the nigh
diſtreſſe and affliction . And
O Lord, we haue ſuch a light,
ſerv vs not to ſleepe in ſinne: gra
vs grace to walke continuall
thy wayes ; that we neuer for
theſe happie pillars of thy w
and Sacraments, for all thoſe

from them shall perish.

EXOD. 16.

*And they gathered it euery morning, euerie man according to his eating: for when the heate of the sunne came, it was melted.*

*And the sixt day they gathered twise so much bread, two Omers for one man.*

O Lord God, forasmuch as our nourishment dependeth not on meates and drinkes, but thy meere fauour and grace, & that thou hast so many wonderful and straunge meanes to helpe withall: graūt vs grace, that we, putting aside all worldly care, may wholy rest our selues on thy fatherly prouidence. Those which gathered much Manna, had no more than those which gathered lesse. Thou giuest also as well to the

poore as to the rich, foode and
ment: and aboue all a conte
minde. And as in the sixt day t
as much Manna was gathered
the Sabboth, graunt vs grace
in this latter age of the wo
which is as it were the sixt day,
may prepare for that great and
Sabboth, that we may gather g
ter good store of spirituall Ma
which thou giuest vs, that at le
we may remaine with thee
thine heauenly kingdome.

EXOD. 19.

18 *And Mount Sinai was a*
*smoake, because the Lord t*
*downe vpon it in fire, an*
*smoake thereof ascended, a*
*smoake of a fornace, and al*
*Mount trembled exceedingly*

Whe

VHéce cómeth it, O Lord, that thine actions are so diuers? Sometimes I see, thou makest the mountaines emble, straight-way I see thee another manner more graci- gentle: I see thine onely be- n sonne take vpon him the e & shape of a seruant. Alas, God, thou art not incóstant & ble, but thou ordereſt thy self y towardes inconstant men, giueſt them diuers leſſons ac- ing to their age and capacity. u didſt then finde men before aw was giuen, as loftie moun- s, thou diddeſt finde them al- ther ſecure, thinking them- s ſafe and ſounde without all ger, as hauing no feeling at all eir euill. And therefore thou eſt them, by thy law to thinke their conſcience; and ſetting e their eyes their poore and

miserable estate. Oh what te
& feare is striken into their he
when once they perceiue t
anger and wrath towardes t
But why doest thou so shake
and terrifie them? to the end
that they should humble th
selues before thee, that they
be brought vnto thy Sonne
Christ, and to Ierusalem that
citie of the liuing God, where
shall find peace & rest, their h
being strengthened and confi
by thy grace? Oh how sweete
cõfortable is the preaching
Gospell vnto the man which
leth the horrour of thy wrath
the fire of thy furie & indigna
For albeit that by thy sonne
both the heauens and the
are moued, the kingdome
than broken & ouerthrowne
he notwithstanding which
peace to the consciences,

h from vs all feare, which of-
h himselfe vnto vs as a louing
entle father, which giueth vs
ſſe and entrie into that light
lorie, which was altogether
eſſible vnto vs.

DEVT. 8.

*And when thou haſt eaten and*
*ed thy ſelfe, thou ſhalt bleſſe the*
*rd thy God, for the good land*
*ich he hath giuen thee.*
*e ware leſt thou ſay in thine hart,*
*power, and the ſtrength of mine*
*ne hand hath prepared me this a-*
*ndance.*
*But remember the Lord thy God.*

Lord God, the earth is thine,
and all things therein, albeit
thou haſt giuen the vſe therof
men: yea & yet for our ſinnes
uld bring foorth nothing but
es and thiſtles: ſo that it is
gh thy great goodneſſe that

we liue on the earth, that it
beare and bring forth fruite fo
Thy wrath and indignation b
kindled, the earth hath somet
swallowed vp men. Sodome
Gomorrha which were situat
so faire & pleasant a place, are
become a stincking and infe
lake. Make vs, O Lord, tok
these things, that we may p
thee. And as in houses where
is great prouision, as the riche
liberalitie of the owner is kno
so let vs likewise admire perp
ly thy boūtie & goodnesse tow
vs: so that hauing aboundance
waxe not proud, sith it com
not from vs. But rather let v
knowledge thee to be the gi
them, & honor thee, let vs hau
eyes towards heauē from wh
commeth euerie good gift. L
O Lord, looke for the spi
foode of our soules in thee.

it pleaseth thee to take from
r goods, and send vs power-
t vs beare it patienly, sith that
east drop of water which we
, is thy free gift. And for as-
as it is nothing to plant, to
, or to possesse goods, sith
without thee nothing cā pro-
s, let vs daily commend our
s to thy fatherly protection,
thou maiest blesse all thy gifts
vse of them, through Christ
thy sonne.

## Devt. 10.

*And now Israell, what doth the*
*rd thy God require of thee, but*
*feare the Lord thy God, to walke*
*all his wayes, and to loue him,*
*d to serue the Lord thy God*
*ith all thine heart, and with all*
*y soule.*

VVHerfore is it, O Lord
thou askeſt any thi
vs, but becauſe w
thee not that which we ough
wherefore do we not yeeld
loue and obedience? Is it no
leaſt thing that we cā do for
For ſhall not the ſonne lo
father, and the ſeruant his m
Thy demaund, O God, is rea
ble and iuſt: but we are v
commaund vs then, O Lord,
thou wilt, and do in vs that w
thou commaundeſt. Turne v
& we will turne vnto thee. If
didſt aske of vs nothing but ſa
ces and offerings of our good
will giue thee inough. Bu
that thou demaundeſt the o
ence of the hart, thou findeſt
ill prayers. Thou knoweſt vs a
Lord, right well: but that w
thou doeſt, is to giue vs to v
ſtand that we are thy debtors

which thou askest of vs, we
what we shuld aske of thee:
that thou conuert vs, and
hou dwell in vs, and we in
that we loue all things for
e of thee, and for thy glorie.

DEVT. 32.

*y haue corrupted themselues*
*rdes him by their vice, not be-*
*children, but a froward and*
*ed generation.*
*ye so reward the Lord, O foo-*
*people and vnwise? is not he thy*
*r that hath bought thee? he*
*made thee and proportioned*

*member the dayes of old.*
*the Lord es portion is his people,*
*found him in the land of the*
*rnesse, in a wast and roaring*
*erne sse; he led him about, he*
*ht him, and kept him as the ap-*
*of his eye.*
*s an Eagle stirreth vp her nest,*

*fluttereth ouer her birds, stret*
*out her wings, taketh them,*
*beareth them on her wings.*
12 *So the Lord alone led him,*
*there was no straunge God*
*him.*

IS it possible, O Lord to find
hart so hard, albeit it were st
or adamant, that would no
moued at thy gentle & louing
monitions? We maruell much
thou afflictest vs; and we ough
wonder rather at thy great cle
cie and patience: for what vi
there more detestable then in
titude and vnthankfulnesse? e
cially the vnthankfulnesse of
child toward the father? Wha
nour doest thou vnto men to
them thy children? Hast not
thine onely and eternall So
with whom thou mightest
tent thy selfe? Hast not thou

e Angels, which readily ful-
hy will? Those, those, O Lord,
well be thy children. But man
t earth and ashes: moreouer,
so peruerse and froward, that
d rather go astray, then fol-
the right way, which thou
est him. Notwithstanding, sith
aseth thee to do vs most mi-
le wretches this honor, to call
y children, suffer vs not to
nerate, or to returne to our
er nature. We were the ser-
of sinne, and Sathan was our
er. Aboue all things therefore
vs good Lord, with the spi-
a true and louing sonne, and
vs an vnderstanding heart,
obeying and honouring thee,
mayest conduct vs, that thou
st loue vs, as a man his inhe-
, and that thou make of vs as
ne owne. When we are affli-
hou wilt couer vs vnder the

shadow of thy wings . Be
thou wilt not suffer any e
hurt vs, more thé the aple of
eye. Oh, how happy then sha
be to haue such a father! Oh
greatly will our soules be co
ted with this affectionate lo
thine! They are not strange
which giue such gifts and g
They are not the Gods of the
tiles, which created, saued, a
deemed vs. It is thou only, O
God , which canst do all th
and which louest thy childré
a singular loue. To thee then
be all honour and glorie for
more : to thee be all praise
thankesgiuing, vntill we be g
red together , as children
kingdome : where thou wilt
vs to know that we are inde
children.

2. CHRON. 20.

O our God, wilt thou n

*em; for there is no strength in to stand against this great ultitude which commeth against , neither do we know what to : but our eyes are toward ee.*

Lord God, albeit our vnder-standing be voyd of counsell: and that our hands haue no gth, but we finde our selues in artes weake and feeble; not-standing it is a great comfort , that we can lift vp our eyes rd thee. Also we know that re poore, miserable, & vnpro-le creatures, & that thou wilt hat by our hands & strength Church be maintained. It is orke: thou wilt haue the glo-d whereas we cā do nothing, ordinarily thou shewest thy mightie. But, alasse, how can t vp our eyes toward thy ma-

ieſty? Are not our ſinnes as a
betweene both? yes, Lord: b
mercie, if it pleaſe thee will
away this cloud: and thy pro
which we haue in thy word
make vs to lift vp our eyes to
uen. O happy and bleſſed m
tion: O what a deſired ſight
behold thee! The world w
blinded with the earthly luſt
the fleſh, ſeeth therein noth
all: but thy children which
their eyes cleared by faith, i
holding thee, they ſee their
tion, they ſee thouſands of
-ready to helpe them. Wh
looke vpon our friends, in t
need, either they cannot he
or elſe they forſake vs, and
ſhamed of vs. But thou, O G
neare the afflicted, and whe
looke vpon thee, thou beh
them with the eye of compa
I will neuer therefore faint

all helpes faile me, yet then
lift vp mine eyes to thee, O
God, which art my light, my
nd my saluation.

IOB. 13.

*Loe, though he slay me, yet will I*
*st in him, and I will reproue my*
*yes in his sight.*

*He shall be my saluation also.*

Lord, mine afflictiō is great,
and thy hand lyeth very hea-
uie on me: and I feele in my
reat temptations, grieuous
es. My flesh, alas! would
me from the hope and assu-
e which I haue in thee, as
h thou haddest forsaken me.
what, O Lord, what should I
I had forsaken thee? Thou art
God of death & life. Thou art
God, which so louedst the
d, that to saue the same, thou
st thine onely begotten sonne
e death of the crosse. Are not

thy promises most true and
taine? Is not thy mercy e
sting towards thy children? A
then with dispaire, away wit
trust: though my God woul
me, yet I know he will
me: though he wound me, ye
he heale me: when he seeme
haue forsaken me, then is h
me, yea, in mine affliction. O
dust of the earth created h
to his owne likenesse. Whe
though I were brought e
dust, I know he will resto
againe. I will rather blam
sinnes and offences, which
cause of mine euils. God is i
we are vniust. I know, ô
that thou neuer forsakest th
ner which turneth vnto the
that I assure my self that th
be my Sauiour, and wilt chan
teares into ioy, my mourn
to mirth, my sorrow into

eath into life. *Amen.*

PSAL. 1.

*lessed is the man that doth not*
*lke in the counsaile of the wic-*
*d, nor stand in the way of sinners,*
*sit in the seate of the skornefull.*
*ut his delight is in the law of the*
*rd, and in his law doth meditate*
*h day and night.*
*or the Lord knoweth. &c.*

is our naturall desire to be
ppie : and it is my hearts
ire, which I daily wish for.
nt me therefore, O Lord,
true knowledge of perfect fe-
e, that in seeking for it I may
e deceiued, and that I do not
ede of a blessednesse, procure
owne vnhappinesse. I hum-
herefore beseech thee, O my
, aboue all things, to keepe
that I wander not out of the

way with the world. For I see
most part of men vtterly vn
in following the common co
and counsell of the wicked. T
thinke thēselues happy when
giue thēselues ouer vnto the
ked concupiscence & lustes o
flesh: and yet more happie, w
they finde themselues in that
broad way: so that it is the
that they most delight to w
in, leading a dissolute and l
life, after the example of oth
And indeed they esteeme not
more then their owne wicked
&ises, reposing in thē their w
felicitie: and thinke themse
verie well at their ease, and in
delights of the world, mocking
ther honest and godly men. But
las! it is a brutish beastly li
follow the lustes and desires o
flesh. It is a miserable wretc
life which thou canst not ab

a poore happie life indeede
is ended with eternall for-
and euerlasting paine. Make
erefore, O Lord God, to
hat which thou loueſt, and
ire that felicitie which is
rable, that I may be in the
er of thoſe which are truely
d. Now what can be more a-
ble vnto thee, O Lord,
thy word. which procee-
om thee, which thou haſt ſo
commended vnto vs, and
being eternall, can make vs
ternall. It is not therefore in
fraile and earthly things, that
delight my ſelfe, but it is in
w: and to ſhew how I am
ed towards it, I will neuer be
e in meditating on it. It is my
re, and therefore my heart
alwayes be there. It is my
ort: and therefore I will ſtill
ce therein, I know right well

that those which loue, thy
are often afflicted: but they
also, O my God, that what
happeneth vnto them, turn
their profite and prosperiti
asmuch as such people a
plantes of thy garden, whic
quickeneſt and reuiueſt by t
leſtiall deaw, and waters
grace: so that they bring
vnto thee the fruites of rig
neſſe, of obedience, of tha
uing. Therefore, O my God,
licitie that I craue, is to be
ued of thee, to be knowne
not in thy anger, but in th
cie, that I may be of the n
of thy children. The frie
and loue of the world,
troubleſome, full of sorr
griefe. But those which lou
haue a meruellous quietn
minde, and a singular co
rion. If therefore the couet

keth so much of his gold
er, that his hart be set on it
d night: if the husband loue
ch his wife: a friend his
that without griefe they
leaue one another: Where-
God, should I not set my
d affection on thee, and on
rd, which shewest me thy
faithfull loue, wherewith
ast espoused thy Church, &
epared eternall blessings for
ldren.

PSAL. 2.

*wise therefore, yee Kings: be*
*ed yee iudges of the earth.*
*ue the Lord in feare, and re-*
*in trembling.*
*sse the sonne least he be an-*
*, and ye perish in the way,*
*his wrath shall suddenly*
*e, blessed are all that trust in*

O Lord our God, sith th
hath pleased thee tha
world should be subie
Kings and Princes of the ear
that their behauiour is wo
serue for a rule and example
their subiectes, giue them an
to vnderstand thy holie will
vnderstanding it, they may b
structed, as well for themseln
for others that are vnder the
that they may not yeeld vnto
owne affections, neither y
proude of their calling and a
ritie. But as thy Sonne Iesus
King of Kings, and whose Em
and dominion is without e
limit, graunt them grace, tha
ring his might and power,
may reioice in his mercy; tha
may be foster fathers to thy ch
and his humble vassals to ack
ledge him their Lord, and
him homage. Thy Sonne O

gracious king, which embra-
and loueth those which of-
emselues vnto him. But his
is also terrible, and speedily
ted against those which re-
gainst him. And sith it is like
a consuming fire, how shall
which is but flesh, stand be-
im? It is therefore of thee
Kings and Emperours hold
dominions: it is thou which
naundest them. Graunt vs, O
through thy grace, to see so
a time, that both Prince and
e, high and low, young and
may acknowledge and ho-
hee, together with thy sonne
Iesus.

## PSAL. 8.

*hat is man, that thou art mind-
of him? and the sonne of man
thou visitest him?*

5 *For thou hast made him a*
*lower then Eloim (God or th*
*gels.)*

IT is not without good cau
Lord, that thou art so con
to the proud and lofty,
that aboue all other sinnes,
doth most displease thee: for
is man, for all his worthine
hath by thy grace, and wi
thee he is nothing ? If h
seeke for his of-spring, he
find it in the dust, and
the earth. If he consider h
ding place, he shall see he
crawleth on the earth, ami
wild bruite beasts, which
deuoure him euery houre,
diddest not hold them in.
looke vnto his end, he sh
his body will be a pray for w
Notwithstanding, ô Lord
hast so innobled and inhon

more creature Man, that the
els which are of a farre
excellent substaunce, do
him, as if he were a pettie
*Hebr.* 1. What cause hath
and ashes giue thee, O Lord,
if it thou shouldest make a
re to thine owne similitude
keneſſe? that thou shouldest
the whole world for an in-
tion, and make subiect vnto
atsoeuer is vnder the cope of
n? Is it not thine onely
e which hath induced thee
nto? Hast thou not sought
se meanes to bind all man-
o loue and honour thee?
et miserable man in steede of
ing himselfe before thee his
r, not contented with the
r thou gauest him, he would
himselfe euen to the skye,
ake himselfe equall to the
ll. Behold therefore why

this vnaduised creature , w
would exault himselfe ,
brought low . For this cause
O Lord , the Elements are o
times bent against vs , an
brute beasts in steede of ob
vs, do wage warre against vs.
O almightie God, and most
full Father , thou so louedst
that in his restauration , thou
wedst thy selfe yet more wo
full then in his creation .
wouldest haue, O God, thine
nall Sonne , to take mans
vpon him , and that it sho
vnited to his Godhead , a
nally to be lifted vp into e
glorie . And albeit for
thou humbledst thy Son
sus , causing him to take
him the forme and shape
seruaunt , thou madest hi
Lord of Lords, and King of
thou hast set him aboue a

es, and giuen him power in
en and in earth. What is man,
ord, that thou ſhouldeſt create
to ſo excellent a pattron, as
e own likeneſſes? What is man
thou ſhouldeſt redeeme him
ſo precious and great a price,
e bloud of thine onely ſonne?
t is man that thou wouldeſt
thy beloued ſonne Chriſt Ie-
to take his nature vpon him,
ing vs vnto the kingdome of
orie? I will therefore, O my
ſtill ſing prayſes vnto thy ho-
me, which is great and won-
ll.

PSAL. 18.

*ſorowes of death compaſſed me,*
*the flood of wickedneſſe made*
*afrayd.*

ord my Sauiour, when ſor-
wes oppreſſe vs, and death

threatneth vs, we looke bac
to thee which art our life .
thought to haue made thee
in the garden of Gethsemane
26. 36. So thou knowest righ
into what distresse mē are br
by it. But as thou ouercam
graūt me grace, that by deat
not ouercome, but willingly
fer it, patiently to beare affli
and humbly to submit my se
the will of our heauenly f
Thou hast seen, O Lord, the w
compasse thee about as the
of waters. But now thou art
happie hauen of heauenly
But being in heauen, thou de
not thy Church on earth, wh
yet in the middes of the wa
woe, and tempestes of the
Bring vs also to this most h
life: leade vs to the hauen
wished for, appease the furie
winds which trouble the ear

art, O Lord our Saviour, and
re thy people.

PSAL. 22.

*at I am a worme, and not a man*
*hame of men, and the contempt*
*the people.*

Lord, ſuffer vs not to iudge
of thy Church according to
the vtter appearance, leſt we
ffended at thy ſonne Ieſus: for
doeſt hũble thine that thou
ſt exalt thẽ: thou bringeſt thẽ
many infirmities, that thou
ſt ſhew foorth thy vertue and
e. Antichriſt in the 17. chapter
he *Apoc.* is figured by a woman
ed in purple & skarlet, gilded
gold, and precious ſtones, &
rls. But let not our eies be blea-
O God, with theſe glittering
wes. Thy Sonne Ieſus was as a
me on earth: he tooke on him

the forme and shape of a ser
thy Church doth yet dayly
many things for hir mortific
And for this cause she is cont
and despised. But alas, if th
uaunt Dauid, if thine onely
our Sauiour, liued in shame &
tempt, and were a mocking s
for the people, why should n
then patiently suffer all thing
we might enter into glory th
many troubles, vexations, s
& ignominie. Graunt me the
grace to esteeme so of thy S
that I accoũt him not a wor
a thing of nought: but rathe
I worship & honour him, and
rence his word, that I cõfes
as S. *Peter Matth.* 16. the so
the liuing God, the very Chr
Sauiour of the world.

PSAL. 23.

1 *The Lord is my shepheard,*

*want. 4 Yea, though I should walke through the valley of the shadow of death, I will feare none euil: for thou art with me: Thy rod and thy staffe, they comfort me.*

WHat are men elſe in this world but poore wãdring & ſtraying ſheepe? What is Sathan but a rauening and a roaring Lyon, which hath nothing but how he may deuoure vs with open and bloudy iawes? Into what ſheepfold then can poore man get himſelfe? Man, of himſelfe hath no guide. And moreouer if the blind ſhould leade the blind, they would both fal into the ditch. O my God, great indeede and wonderful is thy mercie, in that it hath pleaſed thee, O eternall and euerliuing God, to haue care of all men: that being in heauen with thy ſelfe, thou doeſt preſerue vs here

beneath on earth, that being
almightie, thou vouchsafest
the shepheard of men, whic
the weakest creatures, and th
dest out of the way of all o
that liue on the earth. O
graunt me then grace that I
alwayes be one of thy sheep
Giue me faith that I may
thee, and hearken vnto thy v
for is it not most certaine,
none of thy sheepe shall p
*John* 10. for who is it that sh
able to destroy vs in thy fold
that it is compassed about wi
many thousand Angels? Or
want shall a man there haue
thou art the fulnesse of all
things? Oh how delightsom
pleasaunt are the pastures o
word! Oh how sweet are th
ters and riuers of thy grace!
neuer therefore feare any thi
nor death, for thou art my li

ſe. The light of life and vnder-
g may be darkned, but wher-
ou art, life is euerlaſting. Ac-
any me ſtill therefore, O my
, & then I will not feare what
can happen vnto me.

PSAL. 27.

*Hope in the Lord: be ſtrong, and
ſhall comfort thine heart, and
ſt in the Lord.*

An in all ages, and at all
times, hath alwayes bin ex-
erciſed in diuers combats &
lts. And albeit, alas our health
aluation is aſſuredly in God,
re ſo impatient, that we can
bide his leyſure. But, O Lord,
l not forſake thee. If thou cō-
to afflict me; I will continue
ayer towardes thee. If thou
re thine aide, I will patiently
looking for it. If troubles &
ſitie do ſtill grow, and in-

creaſe, yet I will be ſtrong. N
withſtanding, O God, what
that I ſhould ſuſtaine ſuch g
aſſaultes? I haue endured muc
mine youth, and yet I ſuffer m
in mine old age. But thou, O L
muſt beare the brũt, to thee I
cleaue at a pinch, in thee I
ſtrẽgthen my ſelf. And ſith it
that thou requireſt at our ha
that we ſhould ſtedfaſtly bel
in thee, and that by the mean
faith we ſhould ouercome all
bles and temptations, I will
maund my ſoule patiently to
thy leiſure, and mine eyes to l
vnto thee, that thou mayeſt n
forſake me.

PSAL. 33.

9 *For he ſpake, and it was don*
*commaunded, and it ſtoode.*

O Lord God, maker of he
and of earth, ſith at thy
maundement, & by thy

ight, the whole world was
ed: Graunt me, O Lord, thy
e creature grace, that I may
owledge thee my creator: e-
ally sith that by thy workes
gouernance thou approchest
are vnto vs, that we may as it
feele thee with our hands,
see thee with our eyes: that I
go backe from thee: for if
holy word thou hast crea-
e, thou canst also easily de-
me. O Lord my God, how
y art thou, & to be feared, of
force is thy word ô Lord, that
onely thou hast created the
& all things therein? Suffer
ot therefore to fall into dis-
, nor yet to doubt of thy pro-
. That which thou hast spo-
O Lord, I see right well must
come to passe. It is therfore
onely hope, the stay of my
, the foundatiõ & fortresse of

thy faith. The Lord hath ſpok
it was done: we are not to dem
a reaſon of thee, nor to debat
thy word. And albeit that th
contrary to thy promiſe ſeem
tentimes to happen vnto thy
dren: notwithſtanding I wi
leeue that which thou haſt ſp
Thy Goſpell ſhall be prea
throughout the whole world
thou haſt ſpoken it. The wi
ſhall be deſtroyed: for thou
ſpoken it. Thy children whic
leeue in thee ſhall haue euerla
life: for thou haſt ſpoken it. W
fore then art thou ſo heauie, O
ſoule? Wherefore art thou ſo
troubled? Put thy truſt and c
dence in the Lord God, which
ſaith and doth: which is the
of trueth: who by his eter
word created the whole wo
and by the ſame alſo doth ſau
children.

Ps

PSAL. 34.

*he eyes of the Lord are vpon the teous, and his eares are open vn- is crie.*

*ut the face of the Lord is against m that do euill, to cut off their membrance from the earth.*

*he righteous crie: Great are the bles of the righteous: but the d deliuereth him out of thē all.*

Lord my God, for as much as incredulitie and vnbeliefe is the sinne to which man is subiect, and that this wretched flesh of ours is alwayes ready take the soule, which would e himselfe in thee, a iyer: graūt grace that I may know thee a-, that I may wholly depend hy fatherly prouidence and ction. Man thinkes that thou idden from vs, and also that e hid to thee, and that thou

seest vs not. And thou art
great light, which lightene
things. There is no darknesse
corner, no hiding place be
thee. Man supposeth that tho
holdest not the afflicted, and
thou hearest not those which
vnto thee. And thou it is w
hast fashioned our eyes, and n
our eares. Wherfore thē shou
thou not see? Wherfore shou
thou not heare? True it is, O L
that thou beholdest the right
with another maner of eye-lo
then thou doest the vnright
for thou doest behold him wit
eye of pitie and compassion. T
doest heare him, & his voyce
pierce euen into the bowels o
mercie. Oh would I were th
my God, one of the number o
righteous, that it be not for
offences that I suffer, but for
teousnesse sake. Briefly, O L

I may walke holily before
which seest all things. Alas,
miserable are they, which cō-
mich wickednesse and mischief
e world, before thy face, O
God! Thou seest it, O Lord,
hey thinke themselues hid
thee. Thou doest prepare
destruction, and they thinke
life euerlasting, & their plea-
perdurable. Oh feareful sight!
rrible eye, whē thou lookest
ys in thine anger, sith it is to
vs out. Thou afflictest those
are thine, but it is not to the
o destroy them. Thou doest
hem, that thou mayest re-
them. *Psal.* 56. Their bones
roke, & thou gathereſt them
her. They shed many teares:
hou receiuest them into thy
ls. There is not asmuch as the
of their head, O Lord, but
suffereſt not to fall, without

thy will and pleasure. *Luke.* 1
happy is that man which con
reth these things, and persiste
the end: and who seeing none
in this world, seeth and beho
his God, and is assured that
seene of thee, and that thine
be vpon him. The mother
times beholdeth in pitie her
but she cannot helpe it. Thy
O Lord, is of great force tow
thy children, and it is the sa
their sorowes.

PSAL. 37.

30 *The mouth of the righte*
*speake of wisedome,*
*young will talke of iudge*
31 *For the law of his God*
*heart, and his steps shall*

MAn, saith the wise m
but vanitie. There is
in his mouth, and va

mind, vanity in his words, and
ty in his workes. Some giue
mselues to speak of vile things,
e of vaine things: some talk of
gs vnprofitable, and some of
gs altogether wicked & blas-
mous. And the originall and
pring hereof, is, that the word
od is not in the heart of men:
y haue him on their tongues,
very few in their harts. Thence
mmeth to passe, that we see so
y that wauer, which loue ra-
to barke with wolues, then to
with the wise of wisedome.
this way, is the common way
e world, a slippery way, a by-
which leades into ruine and
uction. And for as much, ô
as thou hast not onely crea-
ne according to thine owne i-
and likenesse, but also sancti-
ne in thy Sonne Christ Iesus:
t me grace to talke of wise.

dome, the beginning & chie
whereof is the feare of thin
name : that I set not befor
eyes the wisedome of the
sith that in thy sight it is but
Let my mouth therfore be a
full of good talke, that the
may be prouoked to honou
and to edifie our brethré: a
I be talking of righteousne
iudgement. The world gi
selfe to fraud & deceipt: an
fore their talke is of noth
of wickednesse. They mo k
iudgements: But for asmu
know thy righteousnesse I w
nour thee, and patiently ab
iudgements, without enuy
prosperitie of the wicked
godly men. I will talke of
ousnesse, for he that shall
into thine holie mountaine
there haue an abiding pla
he which doth all things vp

is, ô my God, my nature is
ed, my heart is peruerted,
thing can proceed from it
od is. But it hath pleased
put thy word in my heart:
ere to engraue it with thine
irit. And that is it which
my soule to reioyce, and
causeth mee to loue that
thou loueſt. Briefly, it onely
me full assurance, & whereas
ked do stumble and fal, and
mane traditions make men
from the truth: thy word
, as it is eternall; so will it
ne also that I shall neuer
l goe aside, but alwayes
selfe on thee, and honour
oly name. I keep it in mine
O Lord, and it preserueth
y body and soule. It causeth
aue a liuely feeling of thy
ercy, and holdeth me in an
hope & expectation of the

comming of thy sonne our and Saviour Christ Iesus.

PSAL. 40.

12 *I haue not hidde thy righ*
*teousnesse within my heart: my*
*hath bene of thy truth and*
*saluation.*

13 *I haue not kept backe thy*
*mercie and truth from the*
*congregation.*

14 *Withdraw not thou thy*
*from me, O Lord: let thy*
*kindnesse and thy truth*
*preserue me.*

HAppie is that creatur
hath the honour to ca
praises of the liuing
his mouth. The Herauld
Embassadours of kinges an
ees, account themselues

ared, to publiſh and declare
thing in their Lord and mai-
naine: wherfore is it then that
any are aſhamed to ſpread a-
d the trueth of Gods worde,
make knowne his glorye?
erefore is manne ſo accurſed,
o perſwade himſelfe that it is
cient to haue ſom ſecret know
e in his heart without anie
oſing of it at all vnto others?
poſſible that that which man
well rooted in his heart,
ſhould not haue it alſo on
ongue? If the fire bee verie
t, caſteth it not forth a flame?
aith alſo being in man, can-
but bring foorth a true con-
on of the mouth: for albeit
paſtors and preachers are eſpe-
y appointed and ordained to
liſh the woord of the Lord,
withſtanding there is great dif-
nce betweene the interpreta-

tion of Scriptures which belon
especially vnto them, and the
ses of GOD, and declaratio
his workes, which a father o
to doe in his house, and a Pr
in his common weale. Brief
uerie man ought to declare
praise of our great God, & to
men that they giue eare vnto
knowledge: yea we ought a
doe it, if we haue neuer so l
a feeling of his Maiestie, an
his woonderfull glorie: A
that which proceedes from
doth little auaile God. And th
fore Dauid desireth God no
withdraw his mercies, wit
the which we cannot once w
our tongue to prayse the Lo
And whatsoeuer knowledge
haue, we ought not to be pr
thereof. Let him which stan
take heede least he fall. 1. Co
Let euery one desire with the

that God would continue his
ie towardes him: for the staffe
stay of our soule is first the
er compassion, and louing
nesse of our great God: and
ndly his trueth, which is the
inty of his promises.

## PSAL. 45.

*Hearken (O daughter) and con-
der, encline thine eare: forget also
ine owne people, and thy fathers
ase.*

*So shall the king haue pleasure in
y beautie: for he is thy Lord, and
rship thou him.*

Albeit, O Lord, thou art great
and woonderfull in all thy
workes: yet thy mercie shi-
n aboue all things: for man
ng forsaken thee, yet thou
not forsaken him: We turne

our backes to thee, and thou
left vs thy Childeren. All
thou requirest at our hande
that we would hearken vnto
And wherefore should wee
hearken vnto thee, sith that a
destruction came from thence
our fathers turned their eares
thee, to listen vnto the voice o
slie and subtle serpents Grau
grace that we may haue wi
and obedient hearts, that b
meanes of good foode whic
shall receiue in thy word, we
forget our wicked nature, ori
sin, & all the vices which we
with vs from our mothers wo
that we forget the world, to
our selues wholly vnto thee,
thy seruice: that we forget our
workes, and our owne opin
to depēd wholy on thy grace.
if the bride and new marrie
man forsake and leaue her fa

to follow her husband: if she
the sport and pastime of her
, to go about her housewifrie,
o conforme her selfe vnto her
and: wherfore should not we
forsake that which displea-
thee, to be agreeable vnto thy
e Iesus Christ, which hath
led vs in so great mercie? And
t wee were straungers from
eague and promises of euer-
g life, notwithstanding hee
ioyned him selfe vnto vs in
rie loue: and hath ratified his
ue with his precious bloud.
vs therefore, ô Lord, be as his
fe and faithfull spouse, and
s be obedient vnto the will of
good Lord, which dooth vs
honor to place vs by his side:
to take vs not onely for his
ants, but also for his children,
his friendes, for his deare and
beloued Spouse. *Ioh.* 15. Graunt

vs, O Lord, grace that euer he
ter we account all things as
and doung, in respect of our
and husband Christ Iesus.
we follow no more strange G
to delight in them, but tha
loue and affection be wholly f
him. That wee sorrowe no
for the losse of worldly things,
we are called into this noble h
of the kingdome of heauen. W
king is there in the whole w
that can doe vs the like hon
What thing is there better, ri
or more to be desired, then
companie of Iesus Christ, and
inheritaunce of heauenly glo
Now, alas! what occasion had
deare husband thus to loue
What beautie, what bountie, w
excellencie found our good L
in vs poore wormes of the ea
No, it is of his onely grace,
meere mercie, that he loueth

e which makes vs amiable
nſelfe, waſhing vs and fan-
e vs by his holy ſpirite. I
erefore endeuour my ſelfe
ſe him. I will loue him, and
at which he loueth. I will
r him, ſith he hath ſo much
ed me: I will forſake all
to follow him, ſeeing hee
ke the heauens to ſaue me
th. Oh happie mariage! Of
arriage of Adam and Eue
ſo many vnthriftes, ſo many
es and miſerable caitifes,
anes to Sathan, and of their
nature, deteſtable and ab-
able before the face of God.
this holy mariage, are new
, the elect, the veſſels of
, the children of God, the
of euerlatting life: whome
oueth, and eſteemeth, ta-
pleaſure in their beautie,
with hee doth adorne and

deck thé through his sonne Ch
Iesus.

PSAL. 50.

15 *And call upon me in the tim*
*trouble: so will I deliuer thee,*
*thou shalt praise me.*

THe child careth not for co
so long as he hath a father
supply all his wants, and
furnish him in his lackes. He h
no great care to make prouiso
finding all things necessarie in
fathers house. And in verie de
man hath nothing, he comm
naked into the world: he entr
into a vale of miserie: But in G
we finde all things, if so be we
craue them at his hands. Whe
then want we so many things
for that either wee praye not
them, or that we pray not a
ought to do. Let vs not dream t
we haue our houses full, and w
garnish

ished: when we see plentie of
te on our table to asswage our
ger, and store of medicines for
maladies in the Apothecary his
p: for in as much as God is the
nor of all good things, and that
strength of bread, & vertue of
dicines, and of all things else is
im, no one thing can profite vs
esse we aske it of him. And in-
d, inuocation is a principal and
ese exercise of faith, and of the
ice of God: and therfore it is a
ng which onely belongeth vnto
d, which we ought to do vnto
n, and not vnto creatures, as do
olaters. Now behold his great
odnes, in that he would haue vs
call vpon him, not only because
so doing we shall honor him, but
presseth vs forward for our own
ofite to pray vnto him, sith it is
e means for vs to obtain al things
edful for vs. He ceaseth not to do

vs good before we pray vnto h
for his mercifull goodneſſe is
tide vnto our petitions and prai
as we ſee he doth miraculouſly
ſerue vs in our mothers womb
it is our duetie to pray vnto h
when he reuealeth himſelf vnto
and that we haue ſuch notable p
miſes, which are the ground, fo
dation, & ſtay of our orations
praiers, in ſuch ſort that we
mon the Lord to help vs: and it
not be otherwiſe, ſith he hath p
miſed ſo. But alas! we oftentim
giue him occaſion not to helpe
the ſecõd time; being ſo ingrate
that as ſoon as he hath deliuered
out of our dannger, we ackno
ledge him not, and ſtreightway
ſupoſe that we haue no more ne
of him. And would to God we
think hereon in theſe daies. Go
our time hath made vs ſee ſo ma
miracles, and ſtraunge deliver

; and vnder shadow of peace
ch he hath giuē vs, there is now
nd no more feruencie in praier,
zeale to the word. But God be
ciſull vnto vs, and graunt vs
ee to amend.

PSAL. 51.

*Againſt thee, againſt thee onely*
*ue I ſinned, and done this euill in*
*y ſight: that thou maiſt be knowne*
*ſt when thou ſpeakeſt, and pure*
*hen thou iudgeſt.*
*Beholde, I was ſhapen in wicked-*
*eſſe: and in ſinne hath my mother*
*nceiued me.*
*Purge me with Iſop, and I ſhall be*
*eane: waſh me, and I ſhall be whi-*
*r than the ſnow.*
*Make me to heare ioy and gladnes.*
*Make me a cleane heart (O God)*
*d renue a right ſpirite within me.*
*The ſacrifice of God is a troubled*
*irit: a broken and a contrite heart*
*O God, thou wilt not deſpiſe.*

O Lord God, I moſt wretc
and miſerable ſinner,
humbly preſent my ſelfe
fore thy Maieſtie, for thee o
haue I offended; and thou o
knoweſt the thoughts of our h
ſo that it were in vaine to thi
hide any of our faults from t
Wherfore then though al the
on the earth ſhould fauour me
none of thē wold proſecute me
cauſe of my ſins: notwithſtan
thy ſtrong and mightie hand
ſoone reach me: and hauing t
greſſed thy holy commandem
it is to thee, O mightie God,
I am to render an account. T
art righteous, and I am vnri
ous. Thou art pure and cleane
I am foule, and blacker then
thing in the world. But alas! e
thoſe which are bitten with a
pion, if they kill ſtreight w
ſcorpion, are healed: ſo ſin h
wou

nded me, I would hereafter
sinne to die in me. Notwith-
ding I cannot heale my selfe, if
gnest me not the plaister: I
not make my self cleane, if thou
hest me not. I know alas! that
nnot cõplaine of thee, whatso-
r thou shalt do against me, yet
u shalt alwaies be found iust &
reous: for it is of mine own cor-
tion of nature that sin springs.
born with me: I haue sucked it
h my mothers milk: & as soone
began to see this light, so soone
began the darknes of sinne to
e my soule and to ouercloud &
ken mine vnderstanding: so that
g whole heart is nothing but
But if I be odible & abhomina-
in thy sight, then look, ô Lord,
ô the odoriferous & sweet smel-
g hyssop of the precious bloud of
deare sonne Christ Iesus. Then
ke, O Lord, vpon this pleasant

ſprinkling, wherwith thou wo
haue me bedeawed in Bapti
And to the end, O Lord, that
of force and efficacie in me p
ſinfull creature, ſanctifie me by
holy Spirit, and by ir powre
Ioue into mine hart. Graunt
Lord, a perfect feeling of thy
cy, which thou haſt promiſed
thoſe which are waſhed in
bloud of the Lambe. My ſin
confound me, it breaketh me d
to the groũd, & it makes me h
narted & ſorowfull, preſenting
thing before mine eyes but
wrathful indignation, & heauy
pleaſure, with eternall death &
nation. But being clenſed, and
holy ſpirit abiding in me, I ſha
in peace and quietneſſe. Thou
oftentimes, O Lord, made me
feele thy grace, and to taſte of
heauenly giftes of thy ſpirite.
alas! this wicked, and curſed

urs doth in such sort keepe vs
et, that it seemeth that we are
e ouerthrowne, and vtterly de-
yed. It doth vtterly deface and
out thy grace in vs, if thou
st not frō day to day renue thē,
kening and reuiuing thy giftes
. And as the coale is couered
ashes, so likewise is our faith
tines halfe dead, if thou didst
continue thy graces towardes
children. Giue them occasion
y and gladnesse. Giue me thy
e, and I will acknowledge thy
dnesse, I wil not offer thee pre-
of my goods, for all is thine:
ith thou wilt haue our hearts,
l offer vnto thee my sorrow-
oule, and contrite heart: I will
e vnto thee in all humilitie, &
ence. Thou art great & migh-
O Lord, but yet thou despisest
s litle weake ones. Be merci-
O Lord, vnto me that harken vn-

to the afflicted, comfort the
fortlesse, saue the sinner
standeth at thy mercy, and h
for pardon of thy clemencie

PSAL. 55.

23 *O cast thy burthen vpon th*
*and he shall nourish thee:*
*not suffer the righteous to*
*euer.*

24 *And thou, O God, shal*
*them downe into the pit of*
*Etion.*

25 *The bloud-thirstie and de*
*men shall not liue out ha*
*dayes: neuertheless my trust*
*in thee (O Lord.)*

WHat am I, O Lor
thou shouldest of
selfe to be my goo
heard and louing father? w
I that I should vse suche
boldnesse as to powre foo
heart before thee, and to la

y cares in thy bosome? The
eller which is heauie loaden
tes himselfe happie; if he find
n his way, that will discharge
ease him of part of his bur-
: and yet thou wouldest ease
f all my troubles and cares.
will, O God, is that I should
without sorrow, and anguish
nde, in carking for worldly
s. Is it not my sinne which
brought me into these trou-
? What neede hast thou,
ghtie God, to take my bur-
on thy shoulders? Notwith-
ing, O deare Father, sith it is
ill and pleasure, I will rest
fe on thee, and on thine hea-
prouidence. My carke and
annot but torment and trou-
e. But sith, O Lord, thou wilt
a watchfull and carefull eye
e and mine affaires, oh how
e am I! It is therfore on thee

that I will depend; in thee on
will I trust. This cursed nature
ours is troublesome, vnruly, a
altogether impatient. But gra
me, O God, a perfect and stedf
faith, that I may repose and rest
selfe wholy on thee, and patie
abide thy will and pleasure. M
me, O Lord, to know that as t
precious pearle sheweth forth
beauty, euen in the mids of the
and mire: so the faithfull in aff
on, ought to make known his
tne and godlinesse. Graunt m
O Lord, grace still to meditate
thinke on thy promises, that t
of thy great goodnes, hast lim
our afflictions, that thy chil
shall not alwaies mourne, they
not alwaies be holden in deni
they shal not alwaies stand in
ger of the stormes and tempe
this World: for when thou
time, thou commandest the w

seas and they obey: thou aba-
the pride and loftines of men.
d also, to the end that we be not
erwhelmed in this tempestuous
, thou giuest vs the anker of
: and thou art at al houres with
O blessed is that man which
derstandeth these thiugs! Happy
e which enuieth not the pros-
rous estate of the wicked: for do
not see by so many examples,
tyrants ordinarily haue a wic-
l and miserable ends? Do we not
how thou doest bring them
wne from their high degree into
w estate, and finally into vtter
fusion? And farthermore, a-
! what a life leade the wicked,
n it is not accompanied with
ds grace? Their soule neuer di-
, no, not in the other world.
t such a life, is it not called death
shing of teeth, and vtter darke-
se? *Math.* 25. 30. In thee there-

fore will I put my truſt, for I ſ
neuer be confounded.

PSAL. 71.

1 *Thou, O Lord God, art the thi*
*long for: thou art my hope euen f*
*my youth.*

5 *Through thee haue I bene ho*
*vpeuer ſithence I was borne. T*
*are he that tooke me out of my*
*thers wombe, my praiſe ſhall b*
*way of thee.*

9 *Caſt me not away in time of*
*forſake me not when my ſtre*
*fayleth me.*

O Lord God, albeit ſin whi
bred in vs, doth greatly
ken in our hearts the k
ledge of thy graces, notwith
ding I ſee that thou art the
God: for the experience wh
haue in my ſelfe, doth ſuffici
teach me that thou art moſt

cious and almightie. I will
farther then to mine owne
Who was it that preserued
my mothers wombe? who was
gaue me light in so darke a
on? Who made me to breath
midst of such ordures & filths?
receiued me when I came so
into the world? Is it not thy
mercie and mightie hand,
hath so miraculously holpē
low therfore, my God, sithen
I was in the world, thou
y father: and in my tender
thou wast my protector: now
that I am in the world, and
ou hast giuen me thy know-
be thou my strēgth, my light
y stay. And as it is a thing
roper vnto thee, to extend
rciful hād vnto the afflicted,
er forsake me, O Lord, in
fliction. Thy mercy, O Lord
dasting. Be thou my father

then in mine olde age, as in
infancie and youth: for we
creatures, doe returne also
second infancie, and become
dren again. Our strength and
dureth no more, then doth
beautie of a flower. But mine
hope is in thee, in thee onely
thy Church put her trust. M
taine and vphold her therefo
Lord, in these latter dayes, s
that shee is also in her olde
Make her to waxe yong as
the Eagle. Make the kingdo
Antichrist to come to vtter
and decay; that in all ages th
rie may be knowne among m
thy sauing health among all
ons: let thy fauour, O Lord,
ouer thy people, now and for
more. Amen.

PSAL. 39.

5 *Thy testimonies, O Lord, a*

*holines becommeth thine house euer.*

LL other professions and do-
ctrines which are not groun-
ded in the word of God, are
o manic diuellish deceites to
tch men, keeping and retai-
them still in infidelitie and
leefe, especially in time of af-
on: and it commeth to passe
eason that they assure not man
e grace of God, and of his fa-
and fatherly protection. But
e Church of God, where his
d is truely taught, our soules
etled and confirmed, and haue
assuraunce to call vppon the
e of God. And then is true ho-
s perfectly accomplished, when
y this doctrine we are reformed
ording to the image and like-
e of God to all righteousnesse.
s holines is the beautie and or-

nament ot Gods houſe, an
Lord delighteth himſelf much
taketh great pleaſure to be
his owne image in his Sonne,
ſeeing the ſame to be reſtored
in vs, which are vnited vnto
through faith, &c. Happie &
happie is he which is of that h
where God ruleth: who is mig
as Dauid in this Pſalme ſpeak
then all the waues of the
Moreouer, ſith that in this h
the teſtimonies of the Lord ar
rified, it is to ſhew and declare
to vs, that albeit God of his bo
and goodnes doth largely be
his giftes vpon the whole wo
nouriſhing and preſeruing all
notwithſtanding in his Churc
lone is his euerlaſting couen
manifeſted and made know
for here is his word and truth
clared.

Ps

PSAL. 94.

*heede yee vnwise among the*
*e. Oye fooles, when will ye vn-*
*and?*
*hat plaunteth the eare, shall he*
*eare? or he that made the eye,*
*he not see?*
*he that nurtureth the heathen:*
*hat teacheth man knowledge,*
*he not punish?*

emeth verie straunge, and o-
s vnto mē, that God shold,
is Prophet, in this place, call
eatest and mightiest men in
rld, fooles, vnwise men, men
t vnderstāding: for he spea-
not of the ignorant, which
nothing: but of those, who
coursing reason, and humane
me, will consider, sift, and
ne things, pertaining aswell
ll policy, as ecclesiastical go-

uernement. Theſe men tou
the coffers of the Scriptures
determine and agree of matt
Religion, in ſuch ſort, that t
ſteeme thoſe madde men, w
their faith and religion, ſuffe
ſecutions. But the Prophet
keth farre otherwiſe, calling
vnwiſe men and fooles, wh
thus wiſe in humane and f
wiſedome. Therefore he ſait
which hath planted the eare,
he not heare? as if he ſhou
What? doe they thinke tha
in his affaires will be gouern
ter their fantaſies, as if he w
child or a foole, which can n
ſee nor heare, and ſuch a one
cannot bring to paſſe that
he would? who cannot gouer
rule his Church by his word,
hath appointed and ordained
when ye preſume of your ſel
ſet vp your owne counſels a

boue the word of the Lord,
that God is aboue in Hea-
who seeth what soeuer is
here on earth, and heareth
ges. Doe ye not thinke, that
ther deafe or dumb, as if he
your notable practises? Ye
not but looke vppon your
and consider your owne
nd eies; for who is it that
them you? Is it possible that
at God should not haue as
anie, and see as well as ye
are dead within an houre?
udge ye that he cannot hear
ie of his children, which are
nized, and cruelly martyred
profession of his holy names?
which is Iudge of the whole
, shall he not take in hand
use of the Innocents, against
iurious dealing of the wic-
Is it not he which hath o-
rowne manie goody townes

and cities, & throwne dow
quite destroyed manie
kingdomes, when he saw th
quity to raigne, & wicked
idolatry to get the vpper ha
vs remember *Sodom*, and *G*
*Sichem* and the rest, let vs
mind the great alteration a
tation of such flourishing
ch'es as haue bene. If there
punished the Gentiles, and
times the braueſt and m
Kings and Princes of the
yea, and those of his chosen
if at any time they went aſt
it therefore to be thought
will leaue vnpunished the w
and iniquities which in thes
are committed by those
beare the name of Christiás
fore do men so much boast
brag of their wisedome, and
by thinke to disturbe the C
and the order therein appoi

is the fountaine & welspring
knowledge and wisedome?
should we know, if we were
ught by him? Cursed there-
e they, which submit not
selues vnto the Maiestie of
ord and God.

## PSAL. 94.

*ssed is the man whom thou cha-
est (O Lord) and teachest him
by law.*
*hat thou mayest giue him pa-
ce in time of aduersitie: vntill
it be digged vp for the vngodly.*

WHen the wicked see that
all thinges goe well with
them, euen in their mali-
and wicked practises, then
thinke themselues straight-
happie, and to bee farre in
uour of Almightie GOD.

But it is nothing so : for
must say with the Prophet, bl
is he which is in Gods Sch
which loueth his worde, a
brought vp in the same, which
makes to vs often times g
sweet, and comfortable by a
ons : for in them we feele a g
deale better the force and effi
of the diuine promises, and b
humbled, yea fighting vnde
Crosse, we learne to know our
weakenes and infirmitie : In
sort, that we doe not exal
selues, nor trust in our owne
dome, as doth the world, whe
are in Christes Schoole, and
his crosse. But the man which
flicted seeketh his comfort an
lace in the word of God : and
ning sought for it, he findeth it
hauing found it, he imbrace
and wil haue it to be a light to
uerne his steps, and a lanterne

ceete. Now this word is so com-
able vnto the humble and con-
heart, that for no good in the
d hee would leaue it: and in
le, he seeketh for none other
sort. And thence it cometh to
, that such a man learneth to
atient, to persever, to submit
elfe to God, not to murmure,
o vexe and trouble himselfe,
ey doe which haue no hope
assurance: who thinke that
r God is idle, or that he ca-
not for his Church, when he
h loose the bridle vnto the
us rage of the wicked. The
l of God doth quite take from
l mistrust and vnbeleefe, as
l speaketh very wel in the 15
pter of the Epistle to the Ro-
. Those things which are writ-
re written for our instruction,
through patience & comfort
e Scriptures, wee may haue

hope. Now the comfort and c
lation that the word of God
yeeld vs, is that which the pro
speaketh of: to wit, that the
bats which we endute, hurt v
at all, and on the other side i
thing auaileth the wicked: bu
trariwise the ayd and helpe of
is deferred, but for a small tim
to the good, and horrible pu
ment is prepared for the wic
For God in the mean time dig
a pit for the wicked, and prepa
enerlasting destruction for
which was ordained before
foundations of the world was
in Gods secret & hidden cou
God neither wil, nor can suffe
wicked, onely he tarieth vntil
quitie and wickednes is come
full ripenesse: that they may m
vp their measure, that their fal
be the greater: of which vēge
Gods children shall be behol

into what danger the wicked
throwe themselues headlong,
ough their impenitencie, and
neſſe of heart, digging for
ſelues a pit into the which
ſhal fall: and as often as they
lagainſt God, ſo often do they
ce them ſelues to their power
large the pit. Let vs ſtreng-
our ſelues by this conſola-
, and let vs not doubt, but the
and iſſue muſt needes be ſuch.
vs therefore remaine conſtant
ur calling. Let vs not there-
enuie the wicked, ſith they do
ingly runne vpon the ſwordes
t of Gods wrath and indigna-
: and let vs be aſſured, that ac-
ding as it is ſaid in this Pſalme,
gh there be none to helpe vs,
God will helpe vs, and when
thinke we ſhall ſlide, we ſhall
le him our ſtay for euermore;
he taketh vs for his inheritage,

whatsoeuer pore creatures w
and how so contemptible, a
ferable we are counted of m
vs not therefore so much r
what we are, as what God
meth vs to be, and what h
promised we shall be.

PSAL. 98.

1 *O sing vnto the Lord a new*
*for hee hath done mar*
*things.*

2 *With his owne right hand an*
*his holy arme, hath he gotte*
*selfe the victorie.*

IT was an auncient custome,
when the Captaines retu
home from warre, their prow
and valiant deedes were in tr
phant manner sung before th
to their great praise and glorie
like maner our Lord and God
haue his wonderfull workes t
kno

e and accompted of among
But so dull and blockish is
ture of men, that they will
open their lips to praise him,
lesse with a lowde voyce to
ate his name, and set forth
rie. For as the Lord doth
shew vs new deliuerances,
h he require at our handes
ngs of praise and thankes-
, not new touching his do-
which is alway one in his
h: but he would haue vs af-
ew and straunge manner to
his great mercie and louing
esse: as the heauenly hoast
a new song at the birth of our
ur. Now albeit the strength
orce of the whole world, and
e meanes that men haue to
themselues, come from the
ghtie: Notwithstanding, to
forth his might and glorie, he
times doth strange and won-

derfull things, contrary to the
nion of men, and without
meanes: when he manifestl
openly assisteth and aydeth
Church. And it is in the stron
mighty arme of the Lord God
we put our trust, when the rag
violence of furious men opp
vs. And this is worthie the no
that he calleth the deliueran
his Church his saluation, his v
rie, and saith that he getteth
selfe the victorie, when he pr
ueth those which are his fró
enemies, manifestly declaring
he accompteth the quarrell a
owne. Oh happie are they w
Lord is our God.

PSAL. 103.

2 *Praise the Lord, O my soul*
*forget not all his benefites.*
3 *Which forgiueth all thy sinn*

*...leth all thine infirmities.*
*...hich saueth thy life from destru-*
*...n, & crowneth thee with mercy*
*...d louing kindnesse.*
*...hich satisfieth thy mouth with*
*...d things, making thee yong and*
*...lie as an Eagle.*

...He Prophet maketh recitall of six great benefits that God bestoweth vpon vs in these ...es: for which all good Christiãs ... bound with all their heart to ...ise our good and loning God. ...e first benefite is, that all our ...nes are forgiuen vs, by Gods ...at goodnesse and mercie: and ...t because Christ taking vppon ...n our miseries, thorough the ...ecious oblation of himselfe, hath ...conciled vs vnto his Father, and ... become our true and onely me-...atour and redeemer. The second ...enefite is, that all our infirmities

are healed, which remaine in v
ter this reconciliation, in as m
as they are not imputed to vs.
third is, that he keepeth and
ſerueth vs euery day from diu
incóueuiences & dangers of de
for we being ſo fraile and we
of nature, ſhould euery houre
into the pit of deſtruction, if G
did not preſerue vs. The fourth
that he couereth vs with his gra
and crowneth vs with his mer
cauſing vs to haue a liuely feel
of it, and by it exalteth vs, a
bleſſeth vs, in ſteede of deſtroy
vs. The fift is, that he ſatisfieth a
contenteth vs: a thing which
proper to Gods children alone. F
God is no niggard of his gifts, b
he beſtoweth them aboundant
albeit good and godly men a
onely contented. The ſixt benef
is, the renuing of vs: and that is
Chriſt, in whom we are made ne
crea

ures, and in whom we reco-
oth life and glory, from which
ere fallen: it is therefore our
diligently to way & conſider
things, that we may praiſe
erlaſting God, and yeeld o-
ſance vnto his Maieſtie, ſith
at he ſheweth himſelfe ſo
bountifull and libe-
rall towards
vs.

# ...ERS PRAYERS, ...DLED IN MANER OF ...mon places : Gathered ...e moſt part out of the aunci... ...ſſors, *comfortable for all Chri...ns to reade, and not vnprofi...table for them to re...garde.*

## ...rayer of S. Auguſtine to the Trinitie.

O Three perſons co-equall and coeter-nall, one God, true God, Father, Sõne and hoy Ghoſte, which onely dwel-leſt in eternitie,

and in inaccessible light: thou
layde the foundation of the e
by thy power, and gouerne
worlde by thy diuine prouide
and heauenly wisedome. H
holy, holy, Lord God of ho
strong and mighty, iust and m
full, wonderfull and louing:
God in three persons, one esse
wisedom and goodnesse: open
to me, O Lorde, which doe
vnto thee, the gate of righte
nesse, that being entred in, I
sing praises vnto thine holy na
O good and gracious God, I
wretched and miserable creat
lie knocking at thy gate, open
to me which doe knocke, as t
hast promised. O most mercifull
ther, the desires of mine hart e
famished for want of thy grace,
knocke at thy doore. Thou
knowest the desire of mine he
and my sorrowes are not hid

thee. Turne not, O Lord, thy
from me anie longer, and de-
not from thy seruant in thy
h. O most mercifull father har-
nto the sorowfull crie of thy
e childe: and lend me thine
ng hand, to bring mee out
e deepe waters of the seas of
we and miserie, and out of
ire of filth and vncleanneſſe,
perish not at the sight of thy
es, beeing preserued by the
ncie of thy tender compaſ-
But rather that I may come
hee, which art my God, that
haue a view of thine euerla-
riches and treasures in thine
nly kingdome, and behold
ace to face, and sing praises
hy holy name, vnto thee, I
God, which hast done won-
things, and hast made my
of olde to reioyce onely at
membrance of thee: which

enlighteneſt mine youth, d
not, o Lord, mine old age, bu
my bones reſt and gladneſſe
my yeares may be renewed
Eagles, that I may euermore
and magnifie thy holy name.

*A Prayer to the holy Trin
the ſame Authour Saint
guſtine.*

O Holie Trinitie in Vnitie
Vnitie in Trinitie, G
mightie and euerlaſti
praiſe thee, and render vn
moſt harty thanks, for that
pleaſed thee, that I poore w
which was in the deepe du
of extreame darkneſſe, ſho
partaker of thy grace and
But I humbly beſeech thee,
to perfecte in mee thy wo
grace, and keepe and preſe
in all places by thy great

and fatherlye protection.
nt me, O Lord, grace, that
ſoeuer I moſt miſerable ſin-
ſhall thinke, ſpeake, or doe,
be moſt agreeable vnto thy
will, and onely tend to thy
ur and glorie, that after this
I may come vnto the bleſſed
of the ſame thy glorie in the
ome of heauen.

*nother of the ſame argument.*

Eternall God, thou which
art together with thine one-
ye Sonne, and the holye
, one true GOD, and one-
ed, ſith it hath pleaſed thee
ke knowne vnto vs thy ſer-
s, the myſterie of this holy
lorious Trinitie: graunt vs
, that we alwayes acknow-
g, by a true and perfect con-
, the propertie of three per-

sons, the Vnitie of one essence
equalitie of maiestie in one
God, may worship thee euerm
that through this firme & ste
faith, we may be fortified ag
all temptations. And as the
Angels do praise thee, the supe
powers do worship thee, an
whole host of heauen doth m
nifie thee, that we thy poore c
tures may haue like honour
ioyne our songs of thankesgi
with this celestiall companie,
we may be pleasant and agree
vnto thee.

*ayer of Saint Augustine, taken of the 32. Chapter of his medi-tions.*

God, he that will liue muſt needes know thee: he that will reigne muſt needes ſerue: and he that will haue ioy art, muſt needes praiſe thee. ſore, O Lord my God, I bleſſe and worſhippe thee with my th, with mine heart, and with y force and ſtrength. More, I thee moſt heartie thankes for y giftes beſtowed vpon me of ountiful goodneſſe, and great nitie. Vnto thee, O Lord, moſt moſt mightie, do I ſing a ſong iſe and thankeſgiuing. I call thee, O bleſſed *Trinitie*, be-ing thee that it would pleaſe to come vnto me, and dwell me, and make me a Temple thie of thy glorie. I pray

vnto the Father by the Son
pray vnto the Sonne, I pra
the holy Ghoſt, that all
may be farre off from me, an
all godly vertues may be pl
in me, and take deepe root in
heart, O great and mightie
God of infinite maieſtie & p
of whom & by whom are all
viſible and inuiſible, which
enuiron & compaſſe all thy
about, and repleniſh and fill
within: which doeſt couer
aboue, and beare thē vp be
keep and defend me which
worke of thy handes, whi
truſt in thee, and haue none
confidence, but in thy mercie
fend me therefore, O Lord,
and euery where: now, and al
within, and without: before
behind: aboue, and beneath:
ly, O Lord, on euerie ſide pr
mee, that neither by maine

le fleightes, nor anie other
ie conueyance and practiſe of
enemies, I be endomaged.
art the mightie God, the de-
our and protector of all thoſe
put their truſt in thee, with-
hom, no man liueth in ſafe.
exempt from daungers. Thou
e true God, and there is none
God but thee, neither in
en, nor yet here on earth: and
doeſt ſhew many wonders &
cles. To thee therefore belon-
all praiſe, honour and thanks-
g. The holy Angels do praiſe
the heauens do honour thee,
e creature is bound to honour
reator, the ſeruant his mai-
the ſouldier his Captaine. So
all fleſh, and euerie ſoule to
hip and honour the holy and
rable *Trinitie*.

*ther of Sainct Auguſtines prey-*

*eers, taken out of his 33. chap*
*his Meditations.*

GRaunt me grace, O Lord
while I am clothed with
fraile flesh of mine, mine
may praise thee, and my m
blesse thee, and all my bones
parts of my bodie agree, to
thee, O Lord, who is like
thee? Thou art the almighty
whom we worship in three
sons, and in one substance of
nitie: the Father not bego
the onely Sonne of the Fathe
holy Ghost proceeding from
both, the holy and inseparable
*nitie*, one almightie God:
ô Lord, who hast mightily ma
by thy power, when we were
and when wee were vtterl
through our owne default,
miraculously restoredst vs b
great goodnesse & mercie.

rvs, ô Lord, to shew our selues
ateful, and to become vnwor-
of so great mercie. But rather
it would please thee to aug-
t and increase in vs faith, hope
charitie: And by this thine ac-
omed fauour and grace, make
lway to be constant and sted-
u faith, willing and readie to
good workes, that through a
ect faith, thou taking pitie on
e may attaine euerlasting life:
that seeing, O Lord, one day
glorie such as it is, wee may
ship thy maiestie, and sing vnto
this song: Glory be to the Fa-
who hath created vs: Glorie
o the Sonne, who hath redee-
vs: Glorie bee to the holy
st, who hath sanctified vs: Glo-
e vnto the most high and inse-
ble *Trinitie*, whose workes are
parable, and whose kingdome
erlasting.

*These prayers following, concern incarnation of Iesus Christ.*

## ¶ A prayer of Sainct Hierome, Christs Incarnation.

O Lord Iesus, thou art my G and my Sauiour, who suffered for me. And a thou wert verie GOD befor times, eternally begotté of the ther, after an vnsearchable ma thou wouldst needs be enclos the virgins womb, & become like vnto my selfe, sinne onel cepted: So that thou art very and verie man: for thou too vpon thee the nature of man, thou art God and man, and ye that the godhead is not the hood, nor the manhood the head. The two natures are no founded, and yet they make person. O euerlasting Word, tookest vpon thee our flesh, to

e our brother! Thou haſt ſu-
ed hunger and thirſt: and waſt
ct to all other infirmities, ſin
excepted, which neuer en-
nto thee, but we bring it with
en from our mothers wombe.
thee, ô Lord, dwelleth cor-
ly all fulneſſe of grace & god-
Thou madeſt thy ſelfe ſome-
leſſe then the Father: if re-
be had to thy māhood. Thou
quall vnto him, if we conſider
odhead: and albeit thou haſt
abaſed thy ſelfe, yet hee ac-
wledgeth thee to be his onely
ued ſonne. O moſt mercifull
our, haue pitie on thy br:-
n, come vnto them, and dwell
em.

*ayer concerning Chriſt Ieſus.*

Lord my God, ſith that it
ath pleaſed thee, of thy great

goodnes, to bestow on vs so
ous a gift, as is thy Sonne
Christ, whome thou hast giue
to vs, repleniſh, O Lord, our
with a perfect and liuely feeli
his bountie and goodnes tow
vs, kindle in me a true and fer
desire, and loue-longing o
deare Sonne Christ Iesus, a
his grace. Put out all euill and
rupt affections in me. Suffer n
Lord, my poore soule to be
burdened with the cares o
world: but lift it vp, O Lord,
a far better, higher, and perp
meditation of the death of thy
Sonne Christ Iesus our Sauio
Redeemer. That his holy
may be still in my mouth, a
mercy poured into my heart
throw all my bones and ma
that neuer any thing els may
pleasant vnto me, but th
good and louing Sauiour, wh

re. Graunt me, O Lord, grace
rect and amend my manners
life, and take from me whatſo-
doth diſpleaſe thee, and giue
that which is pleaſant, and a-
able vnto thee. Alas! who can
e man cleane, that is concei-
in the filth of ſinne, if he be
waſhed and iuſtified by thy
e Ieſus? In thee, O God, is
e health and ſaluation, thou
weſt, O Lord, mine infirmitie,
e the ſame, and grant me the
by thy grace; for it is thou
h heaieſt the ſicke, and preſer-
thoſe which are in health, and
y thy great mercie.

*An other of the ſame.*

our bodily eyes, O Lord, be ſo
ble and weake, that they can
t abide the light of the ſunne,
ſhal we alas! be able to behold

thee, if thou didst not shew thy se
vnto vs in thy Sonne, which is th
euerlasting word, and the brigh
nesse of thy glorie? Oh hidden m
sterie, which cannot be know
through mans wisdome, and whi
proceeded from thine heauen
treasury, and celestial cabbin. Th
is, that God is made man, the ete
nall and immortall mortall, the i
passible passible: the maister suff
red death for his seruaunts: h
which owed nothing payd the de
to set vs poore miserable sinne
free. Oh the great goodnesse of
Sauiour, that would suffer so mu
for vs! Oh the wonderfull pow
and might of our Lord Iesus, wh
hath ouercome death! Hel thoug
to haue swallowed him vp, and
it is that hath vanquished hell.
happened to them as it doth to t
fish, who thinks to take the ba
and they themselues are taken!

dea

uth which tookest our redee-
r, thou art now thy selfe taken!
d now, ô Lord, who wil not trust
thee, sith that thy Son Iesus is ri-
n againe so gloriously and triu-
antly the third day? sith that he
ascended vp aboue all the hea-
ns, and hath deliuered man from
ir thraldome, to prepare them
ay into thy heauenly habitatiõ.
ere he sitteth at thy right hand,
d we worship him togither with
e father and with the holy Ghost
e comforter of the afflicted. It is
y sonne, ô Lord, which is our
, and our resurrection. *Ioh.* 14.
is the hope of the afflicted: he
ur light in darknesse, he is the
olsome deaw of our soules. It is
which doth strengthen vs in our
akenesse, which doth heale our
unds, & is a salue for our sores.
e are sinners: but our sinnes are
so mightie as his mercie: we

wander here in this world: he
our good shepheard, and we
waite for him with an earnest
fire, vnto the end that our bo
may be made like vnto his gl
ous body: and that we may, ô g
God, euermore behold the bri
nesse of thy face in thine heau
kingdome.

*A prayer of Christes natiuitie, t
out of the 15. chapter of S. A
stines Meditations.*

OH the great goodnesse,
vnspeakeable loue of the
my God, who hast giuen
beloued Sonne to the cruell d
of the crosse for the redemptio
thy seruant! God was made
that man being lost, might be
from out of the diuels pawes,
whose subiection hee was
through sin. O Lord, it must

that thy ſonne Ieſus loued man,
d that tenderly, ſith that he hath
onely abaſed himſelfe, to be-
me man, and to be borne of the
gine, but alſo to yeeld himſelfe,
untarily vnto the death of the
oſſe for our ſaluation! Our God
d louing Sauiour came vnto vs,
came by his great goodnes, and
came to ſeeke that which was
He ſought the loſt ſheepe, and
en he had found him, he tooke
on his ſhoulders to carrie him
o the ſheepfold. Oh our good
d! Oh our good ſhepheard! Oh
nderfull loue, and who is hee
ich can heare theſe things, and
wonder at the bowels of his
rcie? who will not maruell, nay,
o will not rather reiovee, that
u haſt ſo much loued vs? Thou
ſent, O Lord, thy Sonne in the
pe and forme of ſinnefull man,
he which was without ſinne,

might ouercome sinne, & that
might in him be partakers of
righteousnesse: for he is the
Lambe without spot, which h
taken away the sins of the wo
who hath ouercome death by
ing, & brought vs againe to life
his resurrection. But alas, what
I able, ô Lord, to render vnto
for thy excellent giftes and be
fites? what praises, & what than
giuing shal I yeeld thee? Albeit,
were endued with the knowle
of Angels, and all our memb
were conuerted into tongues,
should we neuer be able worth
to magnifie so great mercie:
thine inestimable loue which
hast shewed towards vs poore
serable creatures, passeth al vnd
standing, for thy Son hath not
vpon him the seed of Angels,
of Abraham, being made like
vs in all things, sinne onely ex

d Hauing therfore taken on him
e nature of man, glorifying it, &
king it immortall through his
rrection, he hath lifted it vp a-
e all the heauens, and hath pla-
d it at thy right hand, where thy
nne, very God, and very man, is
rshipped of Angels, and feared
he greateſt powers. And this is
comfort and mine hope: for we
all partakers of his fleſh. And
it is humain fleſh, where Chriſt
gneth, I beleue I ſhal alſo reigne
h him: and where it is glorified
eleue alſo I ſhalbe glorified: Al-
t, my ſinnes may hinder me, yet
s communion and coniunction
e taketh away all hinderances
lets. Our God is not ſo hard
ernell, as to deſpiſe man, ſith
t Chriſt hath caried man, and
nature of man vp into heauen.
w ſhould he forget that which
ath faſt by him? Certes our Sa-

uior is gentle and louing, he lo
his owne flesh. If the Father lo
the Sonne, then truly he lo
those which are his: so that we
as it were already risen again
Christ, we are placed in the k
dom of God, sith that humane
ture is ascended into heauen
Christ. *Ephes.* 2. Neuer any ma
ted his owne flesh. We are bo
his bone, and flesh of his flesh
high and hidden mysterie! th
postle saith. *Ephes.* 5. This is a g
secret, concerning Christ an
Church. O straunge and won
full thing, that humaine na
should be vnited to the diuine,
out any alteration of natures
confusion of persons! For C
hath so vnited these natures
ther, that he being God and
is but one person in the diui
sence with the Father, and the
Ghost, three persons in one
fi

e, O marvellous thing! we
not worthy to be seruants, and
e thy children, and fellow-
s with Christ Iesus. I beseech
O great God, to graunt me
, that I neuer cease medita-
on these things. Graunt me
, O Lord, that I may truely
owledge thy goodnesse, that I
seruently loue thee all the
s of my life, and that my faith
stedfast and constant in my
r & redeemer, who was made
ifest to the world, preached by
Apostles, crucified by the Iews,
d againe in power, and wor-
ped among the Gentiles.

*Prayer touching the death and*
*ssion of Iesus Christ, compacted*
*f sundrie sentences of auncient*
*riters.*

Lord my God, if thou hast
so loued me, as to create me

after thine owne similitude & l
nesse, suffer me, O Lord, n
to be destroyed, and if thou
redeeme dme, suffer me not to
into damnation. Acknowled
me thy handy work, and quite
from me that which is not thin
Lord, looke not vpon that w
commeth of mine own corrupt
or Sathans motion, for it is st
naught. Looke rather vpon the
mane nature of thy Son, that
mayst haue pittie on mine infir
ties. Consider the paines of our
deemer, and pardon the redee
his offences. Wherefore did
which was so obedient, suffer
punishment of disobedience,
only to saue vs: he is the good sh
heard, who hath brought back
wandring sheep, & presented th
before thy face, who were w
dring fugitiues through their sin
God, looke vpon thy deare So

he Crosse! Bow downe thine
,O Lord, to look vpon vs poore
rable creatures, for whose sake
dearely beloued Son yeelding
s spirite on the Crosse, hung
ne his head. Looke vpon his
nded handes, and pardon the
ces of mine handes. Behold,
ord, the side of thine innocent
, from whom issued bloud and
er in the day of his passion. A-
my God, wilt thou not content
selfe with so deare and pretious
shing, wherewith our soules
washed, and our sinnes clensed?
ke vpon his feete pierced with
les, which neuer did walke but
thy lawes, & in true obedience,
take pittie on vs which haue
ked in the way of sinners. Oh
ious death, which hath destroi-
Sathan our enemie and deadly
, and purchased vs so good a
nd: to wit the eternall God! Oh

what an happie change is
by his bleſſed death and pa
for in ſteede of hell, we are o
heauen: in ſteed of paine, plea
and in ſteed of eternall death,
laſting life. Now therefore
God, grant me grace, that
deare ſonne hath ſuffered gri
torments and paines for my
ſo I may conſtantly endur
things for the glorie of his
ly name: and as he was ſpoyl
all his garmentes going to
Croſſe, ſo I may caſt aſide
world, the better to follow
obey thee: And if the iuſt a
nocent was iudged to die b
vniuſt iudge Pilate, thou wh
a iuſt Iudge, haue pittie o
which am vniuſt, and iudge m
according to my deſerts, bu
cording vnto thy mercie ſh
vnto vs in Chriſt Ieſus our
our.

*ger for preparation to Repen-*
*e, by Saint Augustine.*

y poore creature, O Lord, will
waies put my truſt in the ſha-
w of thy wings, alwaies re-
bring thy great goodneſſe, ac-
ing to the which thou haſt cre-
me. Help O Lord, thy creature
n thy goodneſſe hath made.
t not that to periſh which thy
y hath framed: for if I O Lord,
n into duſt, what wil thy crea-
auaile thee? And ſeeing thou
created me, help and ſuccour
Deſpiſe not, and forſake not, O
, the workes of thine hands.
haſt made me of nothing, and
u neuer ſo little forſakeſt me, I
ſoon become nothing. It were
y merites, nor any goodnes in
that could induce thee to cre-
e. It was thine onely bountie,
merciſull goodnes. This good-

neſſe alſo which cauſed thee t
ate me, let it alſo induce th
defend and keepe me. What
it anaile thee to haue create
if thy right hand ſuſtaine me
Alas, my God, I know that
hand is not ſhortened, but t
may ſaue me; and thine eare
not ſtopped, but that thou m
heare me. But I perceiue righ
that it is my ſinnes that haue
this diuiſion betweene thee an
betweene light and darke
death and life; betweene falſh
and trueth, this momentan
and life eternall. Notwithſta
O great God, I will alwaye
vpon thy holy name, I will al
put my truſt in thee, O Lord
it is not in my ſelfe, nor in
owne ſtrength, that I hope.
thy mightie arme that ſhall
me, and the light of thy co
naunce that ſhall make me

O

erwise alas! I should despaire
ne hope were not in thee. But
art my Creatour, which ne-
forsakest those that put their
in thee. Thou art a great
, thou art a louing God, pa-
and long-suffering, ordering
disposing all things according
thy wisedome and bountie.
it is, we are but as a leafe &
er which soone fadeth, and
neth to nought, and as a wind
ch sodainely passeth, for our
le life is but vanitie. And ther-
, O Lord, we beseech thee not
roceede against vs in thine an-
; and that because we are thy
le ones whome thou hast made
the slime of the earth. Alas,
uldest thou trie thy strength a-
inst a poore leafe, against straw &
bble, in which there is no force?
e haue heard, O Lorde, of thy
nderfull mercie, that thou desi-

reſt not the death of a ſinner.
not therefore death, which
haſt not created, to preuaile
thy creature. My deſire, O Lo
that thou wouldeſt take pit
me, and ſaue me: for althou
haue a will and deſire to be ſ
yet is it not in my power, and
doe nothing if thou ſtreng
me not by thy might. No, I
not as much, as that which Lo
to wiſh and deſire, if thou ſhe
thy mercie towards me, and w
thy will in me, as it is in hea
Thou art the Lord of the vniu
worlde, and Prince of all
Thou doeſt whatſoeuer thou
both in heauen, and in earth,
in the depth. Thy will there
O Lorde, be done in vs, w
call vpon thy holy name: and
the creature whom thou haſt c
ted, according to thine owne im
and likeneſſe periſh not. And w

is there born of a woman, that
keepe himselfe from death, if
which art the God of life pre-
him not? O wonderfull Crea-
, O heauenly Father, who hast
eaned me by thy deare Sonne
ſt Iesus, I will praiſe and mag-
thy name for euer: this one
onely I requeſt at thy hands;
ercifull vnto me a ſinner.

*Another prayer for Repentance.*

O Lorde, how dare I call thee
my Father, and account my
ſelfe thy child, ſith that in me
ere is no obedience? How dare
lift vp mine eies to heauen, that
vnworthie the earth ſhould
eare me? For death is the reward
ſinners, and my ſinnes are al-
aies in my ſight, ſtill repreſenting
fore me thine anger. I haue ſo
ften alas offended thee, and mine

iniquitie fighteth againſt thy
eie. Thou haſt, O Lord, giue
vnderſtanding to know thee,
an heart to honour thee. Thou
giuen me eies to behold the b
of thy wonderful works, and h
for the helpe and ſuccour o
neighbours. And indeede,
haſt onely made me for thy gl
But, O Lord, I haue turned my
towards thee, and mine heart
bin ſet on iniquitie. My ſoule
ſerued this miſerable body of
which is nothing but a veſſel
filth, a ſacke of doung, and a
ſhall be a pray for wormes. I h
not loued thee with al my ſtren
and with all my ſoule, I haue
as I ought, meditated in thy
and word. Mine eies haue be
faſtened on theſe tranſitorie
earthly things. My handes h
done rather euill then good.
feet haue walked in the way of
wo

d, and not in thy pathes: So if thou ſhouldeſt deale with according to mine own deſerts ine anger, I could looke for hing elſe at my departure out his world, but to be throwne dlong into euerlaſting torments ell fire: I cannot but looke for iuſt iudgement, and horrible tence which thou wilt thunder againſt the wicked, when they ll be ſent into the pit of perdi-o, and lake which burneth with e and brimſtone. But yet, O d, mine hope is in thee; for it not in the aſſuraunce of mine ne workes that I put my truſt, t in thy great mercie, and tender mpaſſion. It is in thy deare Son hriſt Ieſus that I put my confi-ence, which is fleſh of my fleſh, & one of my bone, according to his anhood. Look down, O Lord, vp-on the pretious bloud of thy Sonne

shed for me on the Crosse. G
me, O Lord thy grace, and pa
me all mine offences: that the
ter sorrow and griefe which I fe
for them, may be turned into asw
solace and comfort. Thou know
right well, O Lord, that I am
dust and ashes. But yet hast th
made so much of vs, that to
deeme vs thou hast not spa
thine onely Sonne. Pardon
Lord, thy sinnefull seruaunt,
thy Sonnes sake Christ Iesus,
whom there was found no sin
Rase and blot out, O Lord, wha
soener Sathan hath wrought
me, and print and engraue th
holy Commaundements in min
heart, that taking there deep roo
they may bring forth fruite
greeable to thy blessed wil. Clens
me from all sinne and wickednesse
and kindle in me a feruent an
stedfast faith, with true righteous
nesse,

and holineſſe. Take from me
lonie heart, and giue me an
of fleſh, a wiling heart to
e thy will, an heart to loue,
our, and obey thee, and ſuch
e as ſetteth his whole delight
y law: that ſo at length I may
Lord, haue part with thee in
heauenly kingdome.

*Another of the ſame.*

O Lord my God, I haue ſinned
againſt thy diuine maieſtie:
I haue prouoked thine holi-
to wrath and indignation, and
ſoule is ſore vexed and troubled
th heauineſſe, for that I feele the
euous burden of my ſinnes, and
inſt iudgment againſt the ſame,
that I ſee before mine eies vtter
ſtruction, and euerlaſting dam-
tion, without any meanes at all
ſatisfaction, that may pleaſe and
ntent thee. And ſhall I then, O
ord, periſh in my ſinne and ini-

quitie? And ſhall in ſteede of
bracing hope, fall into vtter
payre? Had it not beene better
me neuer to haue bene borne,
come into the world, then to be
ſtitute and void of thy grace? H
can this life be vnto me profitab
if thou which art the true life
not vnto me fauourable? Alas!
God, thorow ſinne I haue loſt
fauour and grace, yet thou rem
neſt ſtil good and merciful. O Lo
looke not vppon a ſinner in t
iudgement, but rather take pit
on thy poore creature the wor
thine handes. Thou haſt, O Lo
prouoked vs to come vnto thee,
what time we ſought thee not; th
louedſt vs, when we hated the
thou ſauedſt vs, when we wer thi
enemies. Now therfore forſake n
him which ſeeketh thee, and hu
bly calleth vpon thine holy nam
for in that I ſtrengthen my ſel
thoro

ow consideration of thy cle-
ie and mercy, it is not for pre-
ió, but becauſe of thy louing
niſes, who aſſureſt vs that thou
eſt not the death of a ſinner,
ather that he ſhould turne and
. That thoſe which are dead
t liue, thou haſt cauſed thine
e Son to die: & thou wouldeſt
him beare the name of a ſaui-
becauſe he ſaued his people, &
ow death gaue them life, wher-
then ſhould I doubt of thy fa-
r and grace? Wherefore then
ld my ſoule liue in ſorrow and
ineſſe, ſith that it findeth in
e ſuch comfort and ſweetneſſe?
Lord my God, I call to mind the
e Publican, who holding down
head, caſting his eyes on the
th, bewayling his ſinnes and
kednes, & humbly crauing thy
cie and forgiueneſſe, returned
me iuſtified. I call to mind the

poore Theefe, who confessing faults, and acknowledging thy Iesus to be his Saviour, passed f the Crosse where he hung into radise. I call to mind also th ample of thy blessed Apostle ter, who denying his Maister t times, he fell not from thy fa neither was he put beside, hi postlethip, because that wee bitterly he turned vnto thee. graunt me O God, the humiliti the Publican, the confession of Theefe which hung with thy on the crosse, and the repentan thine Apostle, that following way they walked in, I may at last obtaine like grace, and be taker of thy glorie. Amen.

*Another prayer of the same.*

O Lord, what is man, that dare speake to God? how c

ke at thine hands life, which
e deserued eternal deth? whēce
meth it that we so boldly goe
him whome we haue offen-
Is it not because thou art slow
nger, and full of pittie? For if
wouldest enter into iudge-
with vs, no man liuing should
ound righteous in thy sight,
be iustified. Hearken there-
O Lord, vnto the pittiful com-
tes and cries of thy seruant,
grant vnto me mine humble
ion. I am alas, conceiued and
e in sinne and iniquitie. And
is no vice from whose conta-
we are free: and the number
offences is so great, that we
not halfe of them, so that O
this grieuous burden of sinne,
d quickely bring me low, if
ercie and tender compassion
ot comfort me. Correct me
O Lord, in thine anger. Trie

not thy mightie hãd against me,
thé I am vtterly vndone, thou c
in the twinckling of an eie dest
me, if once thou be angry with
Make rather in me a new he
that I may be an instrument of
glorie, and a vessell of honou
thy house. Print, O Lord, in
heart all godlinesse, and true
nesse, that I may honour and
ship thee all the daies of my
I haue wandred astray like a
sheepe, but bring me backe
thy folde, and be thou my S
heard for euer; for when, O L
thou hast brought me to
ruine and destruction, I ca
more, alas, blesse and praise
holy name. But if thou be me
vnto me, & pardon mine offe
I shall render thee thankes, a
be talking of thy praises, and
wholy giue my selfe vnto th
nice, and remaine alwaies in

Tem ple, to worſhip thee for

*editation on the Lordes Supper gathered out of S. Cyprian his Treatiſe of the ſame argument.*

WHen our Sauiour Chriſt Ieſus, went to receiue the bitter cup of his death and ſon, his will and pleaſure was to & preſent vnto vs that ſweete wholeſome drinke of his preci- bloud, together with the com- ion of his body. Going to his h, he raiſed vp Lazarus from dead, and plainly inſtituted the Supper, to aſſure our ſoules of laſting life. He then that gi- life to others, could haue pre- ed himſelfe from death, had beene, that he would by vo- arie obedience, accompliſh the erie of our redemption. Oh the

wonderfull great prouidence of o
good Sauiour, who before h
death and paſſion, gaue vs t
Communion and participation
his body and bloud, to declare a
ſhew vnto vs, that he ſhould n
vtterly be deſtroyed by death, a
that he would not for euer forſa
his Church! But what? what ba
quet cal you this to eate the bo
of our Lord, and drinke his blo
And indeede it is a verie ſtraun
matter, as we may ſee in the
chapter of Saint Iohns Goſpel, t
the Capernaites could not vnd
ſtand it. But this is the ſecret; Ie
Chriſt ſpeaketh of his fleſh,
not fleſhly, and carnally, & gro
ly. He ſpeaketh of eating, but
not for the teeth, nor for the be
His wordes are ſpirite and life.
that this ſpirituall foode is of
taſte, or pleaſant ſauour, to the
turall and carnall man. But wh

the reaſon of man cannot reach, ch goeth thorough. And theſe nd of ſpeeches & phraſes, though chaps at the firſt ſight they ſeem rd, yet we ſhall find them fitte, d proper enough, if we vnder- nd the tongue wherein the ſcrip- es were written. The worde of od therefore calleth this Sacra- ent, Bread, ſometime, body, or ſh, that by the help of theſe owne and viſible things, we y the better comprehend the iritual and inuiſible. Now as ead nouriſheth the body, ſo doth riſt the ſoule: and as the fleſh is ubſtance, ſo it is not by imagi- tion onely that our ſoules are uriſhed, but the Sonne of God arnate, is the cauſe of this ſub- ntial nouriſhment of our ſoules, life is in the bloud, Chriſt alſo by bloud hath giuen vs life, and is life. The condition and ſtate of

our flesh, our bloud, and o
whole life was miserable: but
rough Christ all things were
stored, and made perfect in vs
whence commeth this newe
maundement, that we shou
partakers of Christes bodie
bloud? was it not forbidden i
Law, to eate the bloud of a
ring thing, for that the life
the bloud? Leuit.7. Deut.12.
behold this is the Lambe of
without spot. The forbidden
of beasts declared vnto vs, th
ought not to liue a beastly
brutish life: and the bloud of
which we are cómanded to d
of, doth teach vs that we ou
lead a Christian life, righteou
holy: that we may say with
Paul. Gal. 2. It is not I which
but Christ liueth in me. An
cómunion is not a consubstan
on with the holy Trinitie: F

F

ber, the Sonne, and the holy
oſt only are conſubſtantiall: nei-
r is it a confounding of perſons
hriſt: but an vnion of the head
h the members: It is an vnion
ffections, and wils, and ā parti-
tion of heauenly and eternall
ſſings, and of the life of Chriſt
is: It is a leſſon to teach vs to
e, not to our ſelues, but to God.
d as thoſe which haue eaten
eete comfits, and feed for the
ſt part on delicate cates, haue
eete breaths, ſo muſt there needs
found a ſweete ſmelling odour
all the wordes and workes of
ſe which are fed with this ſpi-
uall and heauenly foode, and in
hom Chriſt doth dwell: for they
o all things for the profite and
dification of the brethren, and
he glorie of God. Thus wee ſee it
not to feede our bellies, that we
ome vnto this holy banquet, but

we bring faith with vs, that
may distinguish the sacrament
signe, from the substance and
signified, the earthly element
the heauenly, and that we
rightly weigh and consider in
Christ, two natures, diuine
humane. And euen as in the
son of Christ, his manhoode
seene on earth, and his Godh
being not at all seene, did notw
standing great and woonder
thinges, without any chaung
or confounding of natures: so
the Lords Supper we see the bre
and wine: Christs body we see n
which notwithstanding worketh
vs. And as the bodie of the sunn
light aboue, is in it selfe whole,
beit it be dispersed here beneat
so likewise Christ in heauen abo
is whole, notwithstanding he su
fereth each one to be full part
kers of his bodie and bloud, wh

eth himselfe vnto vs, and yet
ut any diminition at al of him
, without weakening of him-
, when he offereth himselfe
s which are weake: without
inclosed in vs, when he is
ed of vs: and without anie
nour at all to his Maiestie,
he commeth into our small
ge, and will haue our hearts
e his Temple and dwelling
. Oh happie are those which
eate the flesh of our Lord and
ur, hauing a desire to dwell
n, and obey his holy will!
ſtes bodie mentioned in his
l, is the foode of our soules.
meane to eate it, is faith, which
stayeth it selfe on his pro-
and trusteth in him. We are
kers of Christ on earth by the
of his Word and Sacraments:
heauen aboue, without anie
mall meanes, we feede on that

heauenly bread and drinke of
holy drinke, feeling in effe
preſence, and enioying that
ous and euerlaſting life, whi
ſpoken of in the 22. Chapter
Lukes Goſpell: Oh happie an
ſhed day, when we ſhall ſi
feed at the Table of our Lo
his kingdome with his holy A
Now thriſe happie are wee
in Chriſt Ieſus, we ſhall ta
the ſweetneſſe of life to come
would eaſily deſpiſe the tab
the rich, and their dainties b
neuer ſo delicate, that we mi
partakers of Chriſts bloud in
Church: yea his bloud is our
rie and our glorie: it is that
we ought to receiue ioyfully
in this life alſo with Chriſt
fer all afflictions patiently:
this banquet of Chriſts bloo
croſſe, to the fooliſh and ig
worlde, ſeeme verie cold

, no, thoſe that profeſſe Chriſt
not for the world: thoſe that
e drunke of the cuppe of our
d and ſauiour, feare not to ſhed
r bloud for his ſake, for they
too wel aſſured of their liues in
Reioyce and be glad thē thou
flocke, ſith thou haſt ſo good
bountifull a ſhepheard, who
deth thee with his owne bloud,
thou maieſt liue by his life: for
y which liue onely by the in-
ed bloud of olde Adam, and
ea carnall life, they are more
erable then bruite beaſtes. To
holy banquet are inuited not
Prieſtes onely, and thoſe that
iſter the Sacraments, but alſo
whole Church and congrega-
n. Now let vs aboue all things
e a regard that this good gift
God be wholeſome, and profita-
vntovs: that we be not parta-
s of the holie communion to

our condemnation, but to ou
uation. Let vs make cleane the
ſels of our hearts, to receiue ſo
cious a liquor. Let vs put on
wedding garments, ſith that
ſweete husband Chriſt Ieſus
ioyne and vnite himſelfe vnto
in ſuch great loue and amitie.
las! let vs beware that we ha
vs no filthie pollution, but l
come with all reuerence and d
tion vnto this holy banquet. L
take heede leaſt we be part
with darkneſſe, when we appr
neere vnto this light: And as
rome ſaith, writing vnto Theo
lus, when we come vnto Ch
let vs not giue him a Iudas k
Know ye that the poore in ſp
the meeke and humble are th
that at this banquet receiue c
fort and conſolation: and no
prowd, the enuious, the malici
and worldly minded men: f

C

t faith, *Matth.* 5. 23. that all
ions and offerings displeaſe
without reconciliation and a-
ment made with our brethren:
then will he offer vnto vs ſo
ous a gift, if we haue not pea-
and quiet hearts? And if we
cile not our ſelues vnto our
ren, how can we looke to be
ciled with our Sauiour, and
eemer Chriſt Ieſus?

*ther prayer when we prepare to
receiue the Lordes Supper.*

Lord God, the heauen of hea-
uens cannot containe thee:
and yet thou doſt vs this ho-
o come vnder our poore roof.
what are we that thou ſhoul-
come and dwell with vs? Not-
ſtanding, O moſt louing God,
eeld thee moſt hartie thankes,
hat thou vouchſafeſt to make

vs, by thy great mercie, worthie
receiue so great a gift, whereas
our owne miserable and wretch
nature, we are farre vnworthie
in trueth they onely are hap
which depart not from thee:
they which are partakers of the
dy of thy deare Sonne on earth,
gin alreadie to liue in heauen.
73. The Israelites did eate Ma
in the Desert: but the most par
them died by the way, without
tring at all into the holy land
Canaan. Ios. 6. But they wh
eate of this heauenly foode, n
assure themselues to come into
kingdome of Heauen. Oh wha
comfort is this vnto vs poore w
ches liuing in this vale of misc
and in the pilgrimage of this wo
to be fedde with such notable
excellent foode! Oh heauenly f
which seemeth to be eaten w
corporal teeth: yet neither is it c
sun

d or broken, but it remaineth
e, and doth with great force
fficacie, comfort and ſtreng-
our ſoules! The forbidden
which Adam and Eue did eate
garden of Eden, by Sathans
ocation, procured their death:
hat heauenly Manna which
haſt appointed for our ſpiri-
ſoode, doth bring vnto vs e-
ſting life. Now ſith it hath
ſed thee, O God, by this Sacra-
to ioyne earth with Heauen,
with Angelles, graunt vs, O
e, to conſider aright of theſe
and hidden myſteries, and vſe
reuerently and holily: for
ord, who can make vncleane
cleane but thou, O deare Fa-
, who haſt redeemed vs by the
ious bloud of thy beeloued
ne, thou I ſay art onely able to
nſe vs and ſanctifie vs by thine
Spirite? *Joh.* 14. And as the

fulneſſe of all ioy and gladneſ
to behold thy face, and fee
preſence: ſo let our ſoules, O
haue a liuely feeling of the ſ
comfort that is in Chriſt Ieſ
Sonne: let vs ſtill feele a gr
ſtrength and faith in vs b
meanes of this holy Sacramen
ſuffer vs not to follow the
example of Eſau, 23. *Geneſ.*
for a meſſe of potage loſt his
right: but rather let vs neuer
don and forſake thee for
worldly traſh: but let vs p
whole truſt and confidence in
O Lord, graunt vs this ſtedf
ſurance in thee, that looke
ſoeuer thou haſt promiſed,
wilt performe, and as it is th
that we ſhould haue alway
mind the death and paſſion
Sonne, ſo be thou alway mi
of vs, O Lord. Make vs by th
cious goodneſſe to know,

Christ, which is flesh of our
igneth, we shall also raigne:
here he is in glorie, we also
e partaker of his glorie. And
t we feede at thy table, let
ke honestly and godly, and
beseemeth children and ser-
of so great a Lord. Graunt
beseech thee grace, that we
ue an earnest desire to hun-
ter this sacred and spirituall
: and that it may taste plea-
to vs, and that we may well
the same: and that for this
we may also purge our sto-
s and hearts, from all vani-
d corrupt affections, that we
haue a liuely feeling of the
e comfort that is in Iesus
thy Son, and in the hope of
happie life to come, which ne-
all haue end. Amen.

## Another prayer of the same.

WHat tongue O Lord is
to expresse, and what
can comprehend thy w
derfull loue towardes vs, sit
redeeme so poore and miserab
creature as man was, thou w
dest haue thy deere and onely
to suffer so many troubles and
ments, and to take vpon hi
our infirmities and miseries:
and finally being iust, to suffe
the vniust, and to be sacrifice
the tree of the crosse? And yet
doest not content thy selfe wi
those things: but to the end
the remembrance of this thy g
loue and mercie towards vs sh
not be rased quite out of our h
and that our faith should not w
faint and stagger, sith thy So
is ascended vp into heauen,
sitteth on thy right hand: it p

thee after a ſtrange and won-
ſull manner to feede and nou-
, and to diſtill into vs this life
he meanes of his bodie. Oh
a great refreſhing it is vnto
this drie, and terrible deſert
is worlde. Men vſe by the
e-preſſe to draw out of the
s the liquor of Wine, and
,O Lord, that we might drinke
s holy and ſacred Cuppe, haſt
mitted thy Sonne vnto the
e of the Croſſe. Now then, O
d my God, purifie and make
e mine heart by thine holy
te, that I may not come vn-
thily vnto this holy Table, to
of this heauenly foode, which
erie Angelles themſelues doe
our and admire. Poure thy loue
ord, into all the partes of my
, that I may grow vp in all
neſſe and godlineſſe: and that I
ſo perſeuer in this happie ſoci-

etie, and companie of thy So
Christs bodie, that from him I
draw all strength and life, as
braunches doe from the vine:
being thus vnited and ioyned
thy Sonne, I may be one also
thee, and lastly, abandoning
and earthly things, I may
set my mind on heauen, and
uenly things: and forsaking
selfe, I may liue in thee, by the
for thee, vntill I come vnt
place where the heauenly t
of thy glorious maiestie is,
I shall see thee face to face
perfectly praise thee for euer
So be it.

## A Thankesgiuing after the L
## Supper.

O Lord God Almightie, I
thee thankes for thine
mable loue towards me

ly for that I haue my being
mouing in thee: but especially
that it hath pleased thee to re-
me me from eternall damna-
, whereunto thorow my sinnes
as subiect, that I may liue eter-
y with thee in thine heauenly
dome. Let it not be in vaine,
this precious bloud was shed
me, but still feede and nourish
soule by the participation of
body of Christ Iesus thy Sonne.
icken me, O Lord, in his bloud,
I may be of the number of thy
ldren, and member of the bodie
thy Church: that I be not so ac-
rsed as to abuse this holy foode,
hich cost thy Sonne Iesus full
are: that I be not like vnto the
gs which returne vnto their vo-
te, and vnto the swine which re-
me to their myre. Graunt me
ace good Lord, that I neuer for-
ke thine holy couenaunt for any

worldly things : for whither,
ſhould I goe but vnto thee,
haſt the wordes of eternall life
it not be for a day onely, that
remembrance of the death &
ſion of thy Sonne, be before m
eies : but let me honour and w
ſhip our good Sauiour, who h
left vs ſuch an inheritance by
will and Teſtament : and hath
uen vs ſuch good pledges, and
ges thereof in the holy Supper.
thee therfore, O God my Crea
to thee Chriſt my Redeemer;
thee holy Ghoſt my Comfor
which workeſt this holy coni
ction of men with God, of ea
with heauen : To thee one on
true and euerlaſtimg God in th
perſons, and one ſubſtance, be
honour, lawde, prayſe, dominio
power, maieſty, and glory, now a
euer! I poore miſerable and wre
ched creature, do wholy commen

commit my ſelfe vnto this glo-
Trinitie, and am fully deli-
ted from henceforth, to goe
ngly and ioyfully vnto death,
ſuffer all things patiently, ſith
our Sauiour Chriſt Ieſus is my
I am ready to forſake all de-
s and worldly pleaſures, ſith
there is found in the Lordes
ſe, ſuch excellent fare, and ſuch
ing ioyes, whereof in his word
Sacraments we haue a taſte,
pecting with an earneſt deſire
full enioying of them, in the
rie of our God. Amen.

# Prayers and Chri
## an Consolations a-
### gainſt the terrors of Death.

*A Meditation taken out of
dirie notable ſentences of the auc
Fathers.*

IT was not with
great reaſon, t
the Diuine Phi
ſopher Plato ſai
that the life o
wiſe and godly ma
ought to be ſpent in perpetual m
ditation of death: for in trueth

ld leaue vncommitted an infi-
number of sins, if we were al-
s mindful of our end, and of the
rable state & condition of this
which is but short, and of small
inuance, as it is said, *Eccle.7.*
w it is a verie strange thing, to
sider the dulnesse of men here-
who although they see by con-
all and daily experience, that
y must needes die: and they
w also, that our bodies are not
le of yron nor steele, but of a
e and brickle matter: yet doe
y not prepare for their end, nei-
r yet prouide such things as
neccessarie and appertaining to
life to come. The brute beast
rein doth farre surpasse vs, as
*remie* doeth right well shew in
8. Chapter of his Prophesie,
n the Stork in the aire knoweth
r appointed times, & the Turtle,
the Crane, & the Swallow, ob-

ſerue the time of their comm
but my people knoweth not
judgement of the Lord, yea, al
birdes of the ayre know that
mer laſteth not for euer, and
winter wil come, but man lieth
bering and ſleeping in ſecuriti
if the winter of their old age w
neuer come on, and as though
ſhould liue for euer. Yet is it a
moſt certaine, that we muſt all
ſeeing we are all ſinners, and
the reward of ſinne is death, as
teth S. Paul in the ſixt to the R
Truth it is that the holy Script
make mention of three ſorte
deathes. One is the ſeparatio
the ſoule from the bodie with
deſtruction of the bodie, vntill
generall day of reſurrection. Th
ther is the death of ſinne, as it i
ten ſaid, that thoſe are dead wh
foſter in themſelues ſin and ini
ty: & Chriſt Ieſus ſpeaking of th
wh

knew not God, said, let the
burie their dead. The third is
Apocalips or Reuelation of
called the second death: som-
eternal death, whereunto the
ed and reprobates in the last
of iudgement shall be condem-
Now albeit the pagans seemed
aue spoken somewhat to the
ose concerning death, notwith
ding two things caused them
doubtful and vncertain there-
and void of sound comfort and
lation. The first is, they neuer
vnderstood the cause of death,
the remedy for the same: wher-
e one came by the fall of Adā,
the other was giuen vs by Ie-
Christ. Moreouer, they neuer
the original and wellspring of
true life, which consisteth in
, and in the beholding of his
, whereof the children of God
be beholders both in bodie

and soule after the resurrection,
beit Adam before his fal into sin
touching his bodie, was formed
the dust of the earth, yet notwi
standing if he had not sinned,
diuine vertue and image of God
him, had swallowed vp all corru
on, and preserued them from de
so that without anie paine at
when it had pleased GOD, t
should haue passed from he
into life euerlasting. But his wi
transgression made him and al
posteritie subiect to death, as he
ceiued for himself and his an ha
state, if he had not sinned. An
as much as Adam was not stre
way punished by death for his
fence, that was the mercie of
good God, who would pres
mankind, punishing notwithst
ding sinne, for that Adam an
his race, were and are mortall
miserable, full of troubles and

ro

es. We see what a pittifull com-
into the world we haue, be-
ning with teares to complain &
waile our estate, and that as soon
we are borne. And moreouer, e-
ry man will easily confesse, that
his one of the fearfullest things
can happen vnto man, and that
ture doth most abhor, because it
th both set before our eies the
mble wrath and anger of God a-
inst vs, and also the miserable ta-
ing away of our life, which natu-
lly aboue all things we desire to
ep. And therfore the wise men of
is world, haue oftentimes ende-
ored themselues to seek but some
mfort to asswage & sweeten the
ternes of death; that it might not
eme so terrible vnto vs. But those
hich drew thē not out of the word
f God, had nothing certaine, fin-
ing almost none other resolution
ut this, that we must patiently suf-

fer & abide that which is apoi
vs by an irreuocable decree. M
other heathen Philosophers b
endued with far higher knowle
auouching the immortalitie of
soul, held it for a thing most cer
that in the other life, the state
condition of good & honest mé
be right happie, sith that here
earth they are subiect ordinaril
many miseries, & grieuous cal
ties, we must needs grant this m
that by the tẽporal & present s
of men in this life, we cannot iu
of their happines & felicity: but
ther contrariwise, those which
prosper most in this world in ea
ly things, die oftentimes like br
beasts, hauing their souls as it w
buried in the cares & cõsideratio
of worldly matters: yet there is
differẽce, for eternal death & da
nation is reserued for them. Psa.
And because the end doth crow

worke, therfore though man in world, be endued frō God, with y singular good gifts, yet doth uerance and all other vertues dearely appeare, euen at the of death, & when the ſoule is e to depart out of the taber- of this body. Therfore as our able nature wrought our de- tion, & brought vpon vs death, kewiſe the grace of God cau- this differēce, that ſome, to wit wicked die to their vtter ruin & uction: and others, which are is children, led by his holy ſpirit ted word, die to liue in perpe- l bliſſe: ſo that their very death retious in the ſight of the Lord. 116. Let vs ſay, as it is in the 23. Numb. 10. Let me die the death he righteous, & let my laſt end like theirs: who are aſſured, as ſaid 19. that one day they ſhall God in their fleſh. And for this

cause the dead are buried with
lenity: for as apparel is locked
coffers, to the intent that whe
shal serue, they may be again
so are the dead entombed for
sure & stedfast hope of the ge
resurrectiō. Certs we ought gr
to wish for that happy time, wh
as Christ reasoneth against
sadduces, we shalbe made like
the holy Angels, in perfect h
nes, & purenes of life & conuer
on. Then shalbe the ful accomp
ment of our redēption, whē we
be gathered there togither, w
there is neither heat, nor cold,
ger nor thirst, but euerlasting
in al eternity: but to whom is d
sweet, but to those that labor, &
heuy lodē: the hireling is glad
he hath done his daies labor. S
is death plesāt vnto the afflicte
the remēbrance therof is bitter
those who set their whole delig
the transitory things of this w

the chiefe thing is, that wee
whiles that it is day, & learne
now God, whiles we liue in this
of miserie, sith that in his
wledge consisteth our saluation
perpetual happinesse. Oh what
fort findeth the faithfull soule
ese wordes which Christ vseth
he 17. chap. vers. 24. of S. Iohns
spell: Father, I will that they
h thou hast giuen me, be with
euen where I am. When there-
in time wee thinke on these
gs, death is not so terrible vnto
It falleth out that they which
e pleasant cogitations & sweet
urses in the day time, at night
pily they haue pleasaunt de-
some dreams. But those which
owse and tosse in troublesome
gs of the world, their dreames
mmonly are full of vnrest and
quietnesse. Such shall be the
th of those which busie them-

ſelues all their life long onely
theſe earthly things, which are
troubleſome trifles. And as ſ
S. Auguſtine: what is death?
the forſaking of this earthly bo
and the riddance of an heauie
den, ſo that we be not ouerloa
with the burden of ſinne, whic
farre more daungerous. There
our conuerſation muſt be in h
uen, (as ſaith S. Paul 3. chap. to
Philippians) from whence we l
for our Lorde Ieſus. Who ſ
chaunge our vile bodie, that it
be faſhioned like vnto his glor
bodie, according to the work
whereby he is able euen to ſub
all things vnto himſelfe. Oh
great goodneſſe and mercie of
God, who offered vs life wh
we haue not deſerued, and keep
death from vs, which our ſins h
woorthily procured! Oh wha
maruellous light is the worde

G

d, ſith it doth light vs euen in
graue, and maketh vs to ſee life
in the middes of death! Now
refore Gods children feare not
h: but as S. Cyprian writeth in
Epiſtle to the Martyrs and Con-
ours of Ieſus Chriſt. He which
h once vanquiſhed death in his
e perſon, doth dayly vanquiſh
ercome the ſame in his mem-
s: ſo that Chriſt Ieſus is not a be-
ler onely of our combat, but he
peth and aſſiſteth vs alſo in time
eed. And as this good Doctour
h written in a Treatiſe which he
le of mans mortalitie: It is for a
n, that will not goe to Chriſt
s to be afraid of death: and not
goe vnto him, is to be vnwilling
raigne with him. What traueller
e, which hauing paſſed many
gers, reioyceth not when he ap-
cheth neare vnto his own coun-
? and who is he, which will not

willingly depart out of a ruin
house ready to fall vpon his h
What pleasure can we take in
transitorie world, which each
draweth nearer to an end thé c
where the pleasures we receiu
nothing to the paines we suffer
our delights do cost vs so de
What else is this life but a p
tuall combat, and a daunge
fight, where we are sometime
with enuie, sometimes with
and ambition, now wounded
one vice, now with another,
sides the sudden assaults of
drie diseases which may thre
death a thousand maner of wa
Who will not then say with S
Paul. *Philip.* 1.23. I desire to be
sed, and to be with Christ? wh
fore do we daily pray, let thy k
dome come, but for the great d
we haue to see all things acc
plished in the other life? No

Sa

t *Hierome* doeth at large de-
in the Epitaph of *Nepotian*,
h he wrote to *Heliodore*, if the
ns & heathen did, in the losse
eir friendes, not yeeld ouer
ſelues to sorow and grief, but
oderate and maister their af-
ns, with this bare and simple
deration, that we are mortall,
t all to death, wherfore then
ll we, which are Christians,
re otherwise taught, so bitter-
ment, and sorrowe, for the
h of Gods children, whom we
to be most happie, dying in
Lord, for that they shall rest
their labours, and shall reigne
Christ Iesus in the kingdome
Father for enermore? Christ
lamented the death of Laza-
And Saint Paule in his Epistle
Thessalonians, doth not alto-
r forbid the mourning of our
ds death, but he would haue

vs to behaue our ſelues ther
more vertuouſly then the heath
and to keepe in our mourni
greater moderation, for the h
we haue of life to come. It is
for vs Chriſtians ſo to lament m
that we ſhould ſeeme to miſt
God: and as ſaith S. Cyprian, w
ſhould we put on our blacke mo
ning apparell, when our breth
are clothed with thoſe ioyful wh
robes in the bleſſed kingdome
our Lord? Let vs therefore beſe
for them as abſent, and not as d
and as men not loſt, but as th
which we hope one daie again
ſee. Alas, the things of this wo
are rather to be lamented. We r
that XERXES Lord generall,
chiefe conductour of a great
mightie armie, one day behold
from the toppe of an hill his sou
ers, which were an infinite numb
and ſeeing ſo many men, he be

nder loue and compaſſion to
p, conſidering that an hundred
eafter there would not one of
n bee left aliue. But if a man
t aſcend on ſuch a mountaine
he might diſcouer the infinite
s which are in the world, the
ders that there are committed,
theftes and ſubtile ſleightes
h there are practiſed, and be-
l the townes, cities, whole king-
es and common weales, which
nſacked, and brought to vtter
e and deſtruction; and conſider
fundrie ſortes of diſeaſes that
e do raigne: alas, what occaſion
ld he haue to ſigh and ſob, and
iefe of heart to ſhed many bit-
teares! doe we not ſee in our
e perſons onely, what mutati-
, what chaunges, and what al-
tions there are, we are now in
childhood, by and by in our
h, ſtreightwaies at mans eſtate,

and last of all olde age stealeth
with creeping steppes, which
disease of it selfe bad enough, &
are there a thousand more be
which continually vexe our bo
and finally do make an end of
The Poets make mention of N
which with ouer-much wee
was turned into a stone. But if
should let flow the water from
eyes, and shed teares for all oc
sions which happē in the world
should soone become steekes
stones, being ouercome with so
and griefe, and the verie veine
our eyes would be dried vp:
the chiefest thing that we ough
doe, is to meditate on the vn
taintie and vnconstancy of our l
howe some are choaked vp e
with a litle heate, and howe so
dye sleeping, some eating: f
this is an occasion for vs to see
for the kingdome of GOD, a
etc

mall life, through Christ Iesus.

*Another prayer to prepare vs to dye well.*

Lord my God, seeing thou haſt commanded by thy Prophet, Esay 38. 1. that those ich are neare their death, should their houſe in order, diſpoſing things aright before their deture: I know therefore, O Lord, ou wouldeſt haue vs to be more refull for our ſoules, and to ſee what ſtate we ſhall preſent them fore thee: for death alas, is certaine, but the houre of death is certaine: ſo that one dyeth to y, and another to morrowe. O ord, what porter haſt thou aſſignd our departure, who will ſuffer vs carrie nothing with vs out of is world: but as we come naked to the world, ſo doth death make to go naked out of the world. t it is for thee, O Lord, to diſpoſe

of vs as thou ſiſt. Thou muſt co
mand, we muſt obey. Let thy gre
mercie, O Lord, beare with our
firmities and weakeneſſe: for h
ſhould not we feare death, ſith th
the horror of death cauſed thy S
Ieſus to ſweat euen bloud & wat
It is he alſo, which hath borne o
infirmities, and caried our ſorow
& was wounded for our tranſgre
ſions. *Iſaias* 53. *Marke* 14 Wh
can death doe therefore againſt
ſeeing that thy Sonne Ieſus Chr
hath ſaued vs? If thou be with
who can be againſt vs? Man that
borne of a woman is ſubiect to m
nie miſeries, he hath but a ſho
time to liue, he paſſeth away like
ſhadow, and fadeth like a flower
the field. But we know, O goo
God, that thou deſireſt not th
death of ſinners, but that they ſh
turn vnto thee, and liue. *Ezekiel*
We ſhed here many teares: but th

hou

re wil come that thou wilt wipe
tears fró our eies. *Apoc.* 19. So the
Lord, smite vs as much as thou
, be we wounded, be we slaine,
we racked, be we burnt, it makes
matter, so thou be mercifull vn-
vs in the life to come. What
now, what affliction should we
re, sith all things turne to the
for thy children. Rom. 8. Alas
o will take pleasure in this life,
here no man liuing can behold
e, and that all things in this
lde are frayle and miserable?
od. 23. Grant me therefore grace
t I repose not my trust and con-
ence in earthly things, that I be
a negligent seruant, but that I
watch diligently for thy com-
g. And as the Prince of this
ld, comming to thy Son, found
hing in him blame-worthie, so
han also may neuer be able to
any thing to my charge. *Iob.* 14.

And as the victory of thy childre
is faith, by which the fathers ouc
came kingdomes, subdued prince
and principalities, and closed th
mouth of Lyons, so I may by th
same faith also surmount, and ouc
come death, hell, and the deui
that I may at length enter into th
kingdome, and reigne with him fo
euermore. 1. *Iohn.* 5. *Heb.* 11.

## *A comfortable prayer against the paines of death.*

ALas, when shall I appeare
the presence of my God, whe
shall I abide in his holy hous
how long shal I liue in exile, whe
into I was sent for sinne? But ho
can a sinner stand vpright befo
this great God? how can this mi
rable contemptible flesh of ours
scend into the celestiall, and ete
nall Paradise? Oh how vncertain
an

d vnstedfast should our hope be,
we had not the promises of the
e and euerlasting God? and how
etched and miserable should we
, if our trust and confidence were
our selues? But ô good and great
d, thou wilt haue all things pos-
le vnto the faithfull beleeuer.
rke 9. for hee which beleeueth
steth in thine onely might and
rcie. Looke not then, O Lord,
on the infinite number of sinnes
ich are in me. But remember ra-
r that I am thy creature, and the
rke of thine hands. I am vnwor-
ie, O Lord, to be called thy child,
r thou wilt be my father. Thou
uldest haue thy Sonne Iesus to
scend downe on earth, that we
ght ascend vp into heauen. I
re not death, O Lord, for thou
st promised to be with vs. Death
t his force, when thy deare Son
sus died: so that when our body is

gnawne of worms in the graue,
do our ſoules reioyce thē in hea
with the holy Angels. I deſire th
fore to die, that I may behold
glorious face, and I willingly
ſake my life, that I may liue w
Chriſt. O my GOD, if the on
ſound of thy holy worde which
heare on earth, doth cauſe my ſo
already to liue: Oh what an hap
and ioyfull life ſhall I leade!
what comfort and conſolation ſ
I haue, when I ſhall behold t
glorious face, and be with thee
that bleſſed companie? Open th
vnto me, O Lord, the gate of t
kingdome: make me to heare th
comfortable wordes which we
ſpoken to the poore Theefe on t
Croſſe: To day ſhalt thou be wi
me in Paradiſe. Alas! I am vnwo
thy, O Lord: but thy mercie putte
me in hope. Grant me, O deare F
ther ſtrength, that I may perſeu
gue

en to the end. Graunt me alſo to
e an earneſt deſire of the life to
me: for if we ſo loue and eſteeme
his fraile life, which is but for
houre, and is full of ſorrow and
erie, with what deſire ought we
iſh for that immortall and glo-
s life, which thou haſt purcha-
ed for vs by the death of thy
deare Son Chriſt
Ieſus.

FINIS.